THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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"Stabat Mater Dolorosa."

WITH A TRANSLATION.

From the British Magazine.

Stabat Mater dolorosa
Juxta crucem lacrymosa,
  Dum pendebat Filius;
Cujus animam gementem
Contristatam et dolentem
  Pertransivit gladius.

O quam tristis et afflicta
Fuit illa benedicta
  Mater Unigeniti!
Quæ mœrebat et dolebat,
Pia mater, dum videbat
  Nati pœnas incluti.

Quis est homo qui non fleret
Matrem Christi si videret
  In tanto supplicio?
Quis non posset contristari,
Christi matrem contemplari,
  Dolentem cum Filio?

Pro peccatis suæ gentis
Vidit Jesum in tormentis
  Et flagellis subditum;
Vidit suum dulcem natum
Moriendo desolatum
  Dum emisit spiritum!

Eja, Mater! Fons amoris!
Me sentire vim doloris,
  Fac ut tecum lugeam!
Fac ut ardeat cor meum
In amando Christum Deum,
  Ut sibi complaceam! Amen.

TRANSLATION.

Forth pouring many a bitter tear,
The grief-worn Mother lingered near
  The cross, which held her Son:
To pierce her soul with sharper throe
Than it was mother's e'er to know
  The sword had now begun.

Alas! how piteous *her* distress,
Whom erst an angel came to bless
  With message of surprise!
The Son of God, her virgin-born,
Now hanging on his cross of scorn
  She saw with aching eyes.

Who but had wept, had he beheld
The "highly-favored" thus compelled
  Her suffering Son to see?
The deep, maternal grief to share,
Who but had asked to tarry where
  She fondly chose to be?

For the foul sins of Adam's race,
She saw his smitten back and face
  Receive the bloody stain;
And now, she watched her well-beloved,
Till, in lone agony, he proved
  The parting spirit's pain.

Ah! sainted Mother! may I learn,
From thy example to discern,
  And feel my Saviour's wo!
With love's pure ardor from thee caught,
May this cold heart of mine be taught
  E'en like thy own to glow.

O.

MISCELLANY.

From the Episcopal Recorder.

CONSOLATIONS OF RELIGION.

The adaptation of the Scriptures to the circumstances of man in every age and in every variety of character, is so remarkably and so strikingly evinced by the occurrences of each successive year, that it cannot fail to be the subject of frequent remark. The word of God was the companion and guide of multitudes in every generation before the advent of Christ. Its devout and grateful readers were multiplied a thousand fold, when, to the cheering prophecies of the Messiah, were added the bright record of their fulfilment in Jesus Christ. Since that day, nation after nation has risen under the influence of the Scriptures into light, and liberty and civilization, until Christendom has become a name for all that is pure and elevated in human nature. And when we descend to individual cases, we see the influence of the Bible in reclaiming the depraved, purifying the corrupt, enlightening the ignorant, strengthening the righteous, and consoling the afflicted. The sufferer who bows in humility to the will of God, it meets with the glad tidings of Him who was anointed with the Spirit of God "to preach the Gospel to the poor," who was sent "to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

Whether the subject of the memoir from which we copy the following extracts, obtained "deliverance" from the worst and most deplorable of all captivities—the subjection of the soul to a depraved nature—we cannot say; but certainly there is something in the influence which the Scriptures are said to have produced upon the mind of the captive, striking and delightful.* The gifted poet could find nothing to fix his attention in the brilliant effusions of a congenial mind, but he could be interested, and benefited, and comforted by the pure words of divine truth.

But we have detained our readers too long from our extracts, which are from a notice of the Memoir of Silvio Pellico, in the Quarterly Review. It is written by himself, and among the ends proposed by him in its publication, is that of inculcating "the once well-known, but now too often forgotten truth, that religion and philosophy can command both energy of mind and calmness of judgment, and that without their union, there can exist no justice, no dignity, no certain principle of action."

"The name of Silvio Pellico must be familiar to every reader of Italian poetry, as one of the most distinguished of the modern dramatists of Italy. The glowing yet gentle spirit, the pure and elevated imagination of the author, is reflected in all his writings. With more of tenderness than Foscolo, and more of dramatic skill than Manzoni, he has in his *Francesca da Rimini*, founded on the tragic episode of Dante, given one of the best specimens of a native Italian drama, constructed on the freer and deeper principles of the English and German schools. His *Eufemio da Messina* is scarcely inferior. Beloved and respected by a numerous circle of friends and acquaintances, and admired by the public as a rising ornament of Italian literature, his arrest, which took place at Milan in October, 1820, on the charge of being implicated in a conspiracy against the Austrian government, excited a deep and general sensation of sympathy and regret. After undergoing an examination, as to the particulars of which he is silent—'Being,' as he says, 'like an ill-used lover, determined to bear his injuries with dignity, to leave politics alone'—he was conducted to the prison of St. Marguerite, and consigned to a room on the ground floor, looking out on a court surrounded on all sides by prisons.

The first day of imprisonment passed wearily indeed. The jailer, who had studied the philosophy of imprisonment after his way, advised Pellico to kill time by taking some wine with his meals, and when Pellico informed him that he drank none, 'I pity you,' said he; 'you will suffer doubly from solitude.' He was left to gaze out of the window into the court, to listen to the sound of the jailers' feet as they walked the passages to the prison, and to the half-frenzied songs which at times rose from the different cells. He tried to amuse himself by contrasting the purposes to which the building, which had once been a monastery, had been originally devoted, with its present gloomy application. But the consideration of his own position could not be long excluded; the recollection of a father, mother, two brothers and two sisters, left at Turin, recurred to him; and Pellico felt the truth of the observation, how certainly, in moments of sorrow, the remembrance of any supposed unkindness to those who should have been dear to us, is sure to rise up in judgment against us, and to haunt the mind with unavailing regret. He had visited his family about three months before at Turin, but occupied by other business, he had had but little time to devote to his relations. 'Ah,' observed his mother, who probably perceived the difference on this occasion, 'I see our Silvio does not now come to Turin to visit *us*.' This observation of his mother now occurred to him; he reproached himself with not having shown more visibly, ere it was too late, the affection he felt for them all; and he wept like a child till evening darkened about him, and he laid himself down on his hard couch, not expecting to sleep. Weariness, however, overpowered him, and he slept soundly for a time.

His first feeling on awaking, which he did some hours after, he describes as one of despair. Frightful visions of his own fate, and that of his family, pursued him in the darkness. He wished they had been in their graves before the news of this stroke should reach them in Turin. 'Who,' he asked, 'will enable them to bear it?' At this moment the idea of an overruling God, of the consolations of religion, first became seriously impressed on his mind; hitherto it had exercised but little practical influence on his thoughts, but now, in the gloom and solitude of his cell, he began to dwell upon it long and earnestly, and as he did so he felt his mind grow calm, and a ray of hope seemed to him to emerge where all had at first appeared to be despair. The very turnkeys observed the difference in his appearance next morning, and congratulated him upon it. 'Yesterday,' said one of them, 'you had the look of a basilisk, but to-day I am glad to see you don't look so rascally. Your rascal always looks worse the second day than the first.' Pellico had been allowed the use of a copy of Dante and the Bible. Of the former he used to commit a canto to memory every day, till at last the exercise became so mechanical that it ceased to afford any interruption to the train of melancholy thought. It was otherwise with the study of the Bible; for though his attention at first wandered often, yet by degrees he became capable of meditating on it with fixed attention, and of absorbing himself in its perusal to the exclusion of every other intrusive thought. The precept, 'Pray without ceasing,' in particular made a deep impression on his mind, and he determined to realize it, by keeping the idea of the Deity constantly present to his thoughts, and conforming every purpose (for there was little room for action) to the Divine will. Thus a tranquil hope and confidence that he was not left alone in the world, seemed to grow upon him day by day."

In February, 1821, Pellico was removed to Venice for trial by a special commission. He was confined in the *Piombi*, the upper part of the old palace of the Doge.

"Meantime the investigation before the special commission was proceeding; day after day Pellico had to undergo long examinations; and often he returned to his cell in such a state of excitement and despair, that he would have committed suicide, if the recollection of his family, and the voice of religion, had not restrained his hand. Yet this harassing scene of never-ending examinations began at last even to shake his religious faith. He neglected prayer—he vented curses on his fellow-men and the world;—he tried to still the agitation of his mind, by singing for hours with a forced gayety; he gossipped with whoever entered his cell, and endeavored to look on all things with a cynical indifference and contempt.

But happily, these evil days were few. His Bible, neglected in the meantime, had become covered with dust. 'Since you have given up reading that large ugly book,' said one of the jailer's little boys to him one day, 'you don't look so melancholy, I think.' 'Do you think so?' said Pellico, sorrowfully and with a feeling of shame taking the Bible in his hand, and brushing the dust from it. It opened by chance at these words: 'It is impossible but that offences must come, but wo unto him through whom they come! It were better for him that a millstone were hung about his neck, and that he were thrown into the sea, than that he should offend one of these little ones.' He blushed as he shut the book, and when the boy retired, he fell on his knees, re-opened the Bible, and amid tears, sweeter than any other enjoyment could have been, he read for an hour, and rose with the feeling, that he had reconciled himself again to a friend whom he had forsaken, and that he could now look on imprisonment, nay, the scaffold itself, with resignation."

HEATHEN ANTICIPATIONS OF A MESSIAH.

At a recent meeting of the [English] Royal Society of Literature, the secretary read a learned and admirably argued memoir, by the Rev. G. S. Faber, "On the origin of the Latin Oracle, first produced in the year 63 before the Christian Era, —That Nature was about to bring forth a King to the Roman People—*Regem populo Romano Naturam parturiere.* Sueton. in vit. Aug." It is admitted that such an oracle had become current in Italy more than sixty years B. C. It is admitted, also, that it had its immediate origin from the sibylline books. Bishop Horsley believed that the collection from which it was derived, was that which Tarquin is said to have obtained from the Cumean Sibyl, and the learned prelate concluded, from a consideration of dates and other circumstances, that the oracles contained in those books were no other than corrupted fragments of the most ancient prophecies of the patriarchal ages. Those earlier sibylline books, however, perished in the conflagration of the capitol, eighty years before the Christian era; nor have we any reason to suppose that the oracle in question was really contained in them. To remedy the loss of the volumes of Tarquin, deputies were sent, by a decree of the senate, to various parts in Italy, Greece, Africa, and Asia, for the purpose of making a new collection; from the result of whose inquiries and labors in transcribing from the original documents existing in all the most ancient cities of the empire, the capitol, when rebuilt and consecrated, was furnished with a collection of sibylline oracles totally different from the former. This took place in the year 66 B. C., and in the year 63, the oracle of the great King's approaching birth first makes its appearance. When this oracle was once known in Rome, it was found too well to serve the purposes of ambition, or courtly flattery, to be forgotten. Immediately after its appearance, Lentulus, on the authority of the sibylline books, pretended that the kingdom of Rome was destined to three Cornelii; that Sylla and Cinna were the two first, and that he himself was the third of those predicted sovereigns. After Lentulus, the oracle, in form modified according to the existing circumstances, was employed, by his flattering friends, to further the aspiring designs of Julius Cæsar. But the most obvious and best known application of this oracle was that which directed it to Augustus. Augustus it happened was born immediately after the production of the oracle; and it was as equally natural for admirers to see, and for his flatterers to feign they saw, the undoubted accomplishment of it in his becoming in reality king, or emperor of the Romans. The question now presents itself—how an oracle, that so precisely accords with the opinion which was at that, or a somewhat subsequent period, so prevalent in the East, found its way into the later collection of sibylline verses preserved in the Roman capitol? In answer to this the writer adduced what he deemed "a sufficiency of at least moral evidence" to prove, that both the western oracle and the opinion which pervaded the East sprung from the same source, viz. from the sacred books of the Jews, through the medium of Greek translation; various fragments of that version, we learn from Dionysius, having been conveyed into Italy as oracles delivered by some one of the reputed ten sibyls. This conclusion appears to be strengthened by the singular resemblance of the *Pollio* of Virgil, both in thought and phraseology, to various Hebrew prophecies of the Messiah. A general idea of the contents of the oracle being at that time familiar, it is probable that the learned poet was induced to obtain a sight either of the transcripts, or of the original documents. That he must have had some such means of authentic information is clear from the fact, that the Pollio is no other than a poetical exhibition of the grand outlines of the prophecy, of which the oracle is an epitome, set forth in a style so little agreeing with the general spirit of heathen writers, that it might be taken for a true prophecy of the Messiah, or at least for a poem on that subject, in express imitation of the prophets of the Jewish nation. Lastly, and as a key to the whole mystery, Mr. Faber adduced a persuasion that prevailed subsequently to the time of the later collection of the sibylline oracles. That collection was thought to have been made from the writings not of one sibyl only, but of many. These mysterious females were originally reputed to have been four in number; but the list was afterward augmented to ten. Now one of the latter six sibyls, who were added to the original four, *was said to have been a Jewess*, who was enrolled among the sibyls of the Hebrews of Palestine.—*Athenæum.*

THE MUSIC OF THE CHURCH.

None but the most ignorant and tasteless can look upon the music of the Church as an inferior department. In the estimate of every competent judge, whether scholar merely, or musician, it has been placed at the acme of the scale. We cannot refrain from giving a paragraph from Goethe, although our bald version does great injustice to the expressive original. "It is not the song of praise alone that constitutes divine service; the soul of man craves also a soft edifying strain, the instrument of a stiller joy, a gentler instruction. It craves, also, in danger and anguish, in care and longing, a Lord *be merciful to us!* a wailing, heart-broken *Miserere.* For all these states of mind and situations of life, the Psalms had a rich provision, and as the Church came often into circumstances needing such cries of grief, this provision of the Psalms came into manifold use. Hence then flowed the penitential psalms, the plaintive voice of the turtle-doves in the caves and rock-clefts, the long-lamenting litanies, with the responsive echoes of the *Kyrie Eleeson;* hence the sighs for deliverance, and the songs filled with hope of another life. On Faith and Trust the Christian Church was grounded, and Faith and Trust wing themselves most strongly with the song of devotion. Over the graves sounded, not heathenish doubting and fear as to the kingdom of the dead, but soft lamentings, and cheerful hope of reunion and everlasting abode with one another." In this there is much which betrays the mere worldly observer of sacred things; for they are the words of one who was always skeptical, and often impious; but they are worthy of regard, as opening a vista of thought through which purer vision may look down.—*Presbyterian.*

From the Standard.

THE SINNER'S STAY.

The priest first asked the sick man this question: "Do you believe that you deserve condemnation?" Then this second: "Is it your desire to lead a new life?" The sick person having answered these in the affirmative, the priest added: "Do you believe, that without [an interest in] the death of Christ, your soul cannot be saved?" "Yes," replied the sick person.—"Very well; while there remains to thee the breath of life, establish thy confidence on this death only; rejecting every other stay, lean entirely and solely on this death; cast thyself upon it wholly; let it cover thee wholly; let it wholly wrap thee round. If the Lord has a mind to judge thee, tell him: 'Lord, I put the death of the Lord Jesus Christ between thy judgment and me; if not permitted to do this, I decline entering into reckoning with thee.' If he say to thee, 'Thou art a sinner,' reply: 'I place the death of the Lord Jesus Christ between my sins and thee.' If he say to thee, 'Thou deservest condemnation,' do thou cry: 'Lord, let the death of the Lord Jesus Christ come between my guilt and Thee! and let his perfect merits take the place of the righteousness I should have, but which I have not.' And if he still insist, and tell thee, 'I am angry with thee,' say no more to him than these words: 'Lord, let the death of the Lord Jesus Christ interpose between thy wrath and me!'"—*Anselm, Archbishop of Canterbury, in the 11th century.*

MISSIONS.

GREEN BAY.

From the letters of the Rev. Mr. Cadle.

"*June 22d.*—A large Menominee council will be held on Monday next, and goods to the amount of $30,000 be distributed. I have asked Col. B. to embrace this opportunity of endeavoring to procure Menominee children. About 2000 Menominees are expected to be present."

"*June 27th.*—On Tuesday, the 18th instant, there was a semi-annual examination of the Mission school, which was honored with the attendance of the Governor of this Territory. Several other respectable individuals were also present at it. To myself the examination was satisfactory, and it proved in my estimation great diligence on the part of the teachers."

"*June 29th.*—I was present at the Menominee council on the 26th inst., and heard a variety of Indian speeches. The manner of the chiefs was in general impressive.

The Menominees were here eight or ten days before receiving their presents, and up to that time they conducted with sobriety and order. At the council they showed much good feeling, and at the distribution of goods, much liberality."—*Miss. Record.*

TENNESSEE.

From the report of the Rev. Mr. Chilton, officiating at Jackson and Brownsville.

"*July* 1.—The present quarterly report completes the first year's account of my labors as a missionary in the Diocese of Tennessee. The Committee are already apprised of the state of the churches with which I have been chiefly engaged. Your Missionary, however, can say that the congregations of St. Luke's and Zion Churches are still gradually improving by the divine blessing. Not having yet been organized one year, they are still weak and need the fostering care of the Committee. I have, during the quarter now ended, preached thirty-two sermons, and administered the Holy Communion twice: once to the congregation in church, and once in a sick chamber. The congregation of St. Luke's lately made a generous offer to increase the comfort of your Missionary, by allowing him a sum additional to that which is already raised by them, to aid in his support. This has been particularly cheering to him, as his support is not at present an adequate one, even with rigid economy. It is cheering also as it gives additional testimony that his labors are acceptable with the people of his charge.

Will the Committee permit me to call their attention to some other stations in the western district, where the services of a clergyman are much needed?

To one of health and activity, there are the following places which promise a field of great usefulness, and a prospect of a comfortable support: *La Grange*, Fayette county, where a church is already organized, and there are a few zealous members; the *north-west part of the same county*, where some zealous friends of the Church offer to erect an edifice for worship, and raise a liberal sum to aid in the support of a clergyman; and *Bolivar*, in Hardeman county, where there are also a few members of our Church. These three stations offer as inviting a field as any other portion of the Diocese to the devoted missionary."—*Ibid.*

AFRICA.

We have recently been favored with a visit from a gentleman who but a few weeks since arrived in this country from Liberia, from whom we have received much useful information with regard to the state of things in that quarter, and on whose statements the utmost reliance may be placed.

Among other interesting facts communicated to us, we learn that a considerable number of the most respectable and influential of the inhabitants of Monrovia are decidedly favorable to the establishment of the Episcopal Church at that place, and are now actually exerting themselves to secure the erection of an edifice for worship according to our prescribed form.

An appeal in behalf of this object, prepared by one of the colonists, and addressed to the members of the Church in America, has been forwarded to the United States, and will shortly, we understand, be presented to the public through the medium of the press.

We earnestly hope that whenever the application shall appear, it will receive a becoming attention, and produce an effect corresponding with the most sanguine expectations of those by whom it has been transmitted to this highly-favored land.

The writer of the appeal, we have been informed, is about twenty-five years of age, a native of Demerara, educated in England, and at present acting as Secretary to the Colonial Agent. He is represented as a talented, intelligent, and truly pious man, universally respected and beloved by his acquaintances, and ardently attached to the distinctive principles and features of the Episcopal Church. For the last six months he has officiated regularly on Sundays as a Lay-Reader, and is exceedingly anxious to devote his whole time to the duties of teaching and the pastoral office. Could the means be raised which are necessary to meet the expense involved in such an undertaking, he would relinquish his present employment at Monrovia, visit this country, and remain here until qualified to receive Holy Orders.—*Ibid.*

THE DIOCESES.

OHIO.

From the Gambier Observer.

It will be gratifying to the numerous friends of Bishop McIlvaine to learn that he arrived at this place with his family, in good health, on Wednesday of last week.—As President of the Institution his arrival was welcomed on the part of the students, by a brilliant illumination of the college building. The following note from the President in reference to this mark of respect was read in the chapel:—

"Bishop McIlvaine desires to express to the students of the College his gratification in witnessing their happy effort to welcome his arrival. The compliment was as acceptable as it was unexpected. It will be a great object with the President, while carrying into effect as firm and strict a system of government as the laws of the College contemplate, at the same time to promote as much as possible the happiness of the students, and to cultivate with each, the most friendly and agreeable habits of social intercourse. He counts upon the manly and honorable feelings of the students, as well as upon their sense of propriety and duty to meet him in the effort. Under the blessing of Providence, the union of students and teachers may thus become an association of confidential friends and companions, and the reality of government be enjoyed without its appearance."

On Sunday last, the Bishop preached, morning and evening, in the College Chapel. The morning discourse from the words of our Saviour, "*He that hath ears to hear let him hear,*" was a faithful and affectionate exhibition of the reciprocal duties which grew out of the peculiar relation, in which he stood to his hearers as the head of the Institution, and at the same time, their spiritual pastor, and the guardian of their eternal interests.

He told them that as President of the College, he felt bound by every possible means—by the rigid enforcement of discipline, and every wholesome regulation—to promote their improvement in secular learning; but in the other relation, as having the care of souls,—as their spiritual pastor and friend, he wished to be chiefly regarded, and this would employ his principal endeavors and most anxious cares.—He professed the determination as God's messenger to them, to discharge all the duties of the relation faithfully, and as he had a right to do, he sought from them corresponding duties,—that the message he brought should be heard in the manner, and with the attention, reverence and docility, which its importance and divine authority demanded.

CIRCULAR LETTER

To the Clergy and Laity of the Protestant Episcopal Church in the Diocese of Ohio:

Dear Brethren,—It is known to you all that in the unsearchable wisdom of Him who ordereth all things in heaven and earth, our land is again visited with a scourge, which while it "wasteth at noonday," is peculiarly "the pestilence that walketh in darkness." As if to make all men feel the vanity of mere human wisdom and effort, and to lead a world that lieth in wickedness to own its dependence for life and breath and all things upon the favor and care of God, the ways of this destroyer are yet unsearchable. No human foresight has learned to predict its movements; no science of man has discovered its laws. If it reside in the atmosphere, it bloweth where it listeth and we hear the sound thereof, but cannot tell whence it cometh or whither it goeth.

In some places of this Diocese, the cholera is now extending its ravages and numbering many victims from day to day. Men's hearts fail them for fear and for looking for those things which are thus coming upon the land. It is the hand of the Lord, chastening us for sin. The plagues of Egypt—the desolations of the destroying angel in Jerusalem were not more literally, though more manifestly, the judgments of God, punishing the violation of his will, than this our present afflicting calamity. Without presuming to interpret the particular objects of the visitation, we may safely say that in an awful neglect of the salvation mercifully offered to sinners in the Gospel of Christ, in the general proneness to forget the paramount concerns of eternity amid the business and pleasures of this world, and in the particular sins of profaneness and sabbath-breaking, which already prevail so widely and are increasing in some parts so rapidly, there is enough to merit the heaviest national afflictions, That the present will extend more widely, in this diocese, we have reason to expect. Where it will go and when, none can say. It is the duty of all to *watch and be ready.* It is our duty to call upon God with fasting and prayer—in public and private humiliation that he may be pleased to stay the hand of the avenger, and to sanctify the dispensation to the promotion of his fear and service among ourselves and all our fellow-citizens. Should it not please Him to spare, he may be prevailed with to bless, so that life may come out of death, and his grace be glorified amid the dealings of his justice.

I therefore, most earnestly and affectionately call upon the several Pastors and Congregations of this Diocese, to seek the Lord both in public and private worship, with humiliation of soul, for their personal sinfulness and for the sins under which the land now mourneth; and with earnest supplication both for the arrest of the pestilence, and that its present chastening may work the peaceable fruit of righteousness in all classes of the community.

In virtue of the authority vested in me by the 47th Canon, I do hereby set forth and appoint the prayers subjoined to be used in all parishes of this Diocese, at Morning and Evening Prayer, immediately before the General Thanksgiving—and to continue in use while the present danger remains.

Furthermore, I would recommend the several Ministers and Congregations of the Diocese to set apart *Tuesday, the thirteenth of August,* as a day of fasting, humiliation, and prayer, suspending, on that day, all secular labor, and assembling themselves together for worship and hearing the word.

And in conclusion, I would express the earnest hope that the clergy, wherever the scourge may reach, will show to their flocks an example of steadfast trust in God and fearless waiting upon his will; abiding at their posts—going in and out among the people in all works of consolation and usefulness; being specially assiduous in attentions to the sick and dying in their respective neighborhoods, and endeavoring to lead their people to be diligent in doing good, and thus to manifest that their "faith worketh by love" and their "love casteth out fear."

C. P. McIlvaine,
Bishop of the Protestant Episcopal Church in the Diocese of Ohio.

July 31, 1833.

THE PRAYERS.

O Lord, the great and dreadful God, keeping the covenant and mercy to them that love thee, unto whom belong mercies and forgivenesses to them who turn unto thee, look in compassion upon us who with an humble and contrite spirit would now entreat thy mercy. We acknowledge thy justice in visiting our land with the present desolating judgment. If thou, O Lord, shouldst mark iniquity and deal with us according to our sins, O Lord, who could stand! We have been crowned with loving kindness and tender mercies; the earth has yielded us her increase—the clouds have dropped down fatness—prosperity has been in all our borders; the light of the Gospel has shone around us, and the riches of thy grace in Christ Jesus have been urged upon our acceptance; but we have been most unthankful and disobedient, and have rebelled against thee. Thou hast called and we have refused—Thou hast stretched out thy hand and it was not regarded.—Thy counsel has been set at nought; Thy reproof despised. O Lord, righteousness belongeth unto thee; but unto us confusion of faces, as at this day: because we have not obeyed the voice of the LORD, to walk in his laws which he set before us. Now, when fear cometh as a desolation, and destruction as a whirlwind; when distress and anguish are come upon us, we deserve to be left to the fruit of our own way, and be filled with the fruit of our own devices. But with the LORD there is mercy, and with him is plenteous redemption. O LORD, hear—O LORD, forgive.—Be favorable to thy people who turn to thee in fasting and self-abasement and prayer. —Have mercy upon those portions of our land where the pestilence is now destroying.—Arrest its progress—repair its desolations; heal the sick; comfort all that mourn, and cause that the chastisement may work the peaceable fruit of righteousness to all that have been exercised thereby. Spare us, good LORD—Spare those who have not yet been visited, and may thy judgments upon others, and thy goodness to them, lead them to repentance. Or else, give them grace so to prepare to meet thee, in humiliation, and a lively faith in JESUS CHRIST, that if preserved, they may live more to thy glory, and if they die, may depart hence in the LORD. These mercies we humbly beg in the name and mediation of JESUS CHRIST, our most blessed Lord and Saviour. *Amen.*

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* In illustration of Pellico's religious views, it may be noticed, that when some unknown person wrote to him in abuse of the Christian religion, he frankly avowed "the strength of his own convictions," and "the disgust" which this ribaldry caused him. Describing the bodily and mental sufferings endured in the Piombi as almost intolerable, he says, "My prayers came with difficulty, yet I repeated them often, not in many words, but in invocations to God—to that God who had united himself with man, and was acquainted with his woes."

ALMIGHTY GOD, whose kingdom ruleth over all, and who dost command that all nations shall come and worship before thee and glorify thy name; grant, we beseech thee, that when thy judgments are abroad in our land, this nation may learn righteousness, and be brought, in all its ways, to acknowledge thee. So cause this grievous chastening to affect all minds, that our governors may feel more deeply their dependence upon thy power, and their obligation to thy will, and our people may turn from all iniquity to follow holiness. May the ministers and stewards of thy mysteries be awakened to more diligence in calling sinners to repentance, and their hearers, persuaded, by the surrounding evidence of the uncertainty of life, to give more earnest heed to thy words, that so when thou comest to judge the world we may be found an acceptable people in thy sight, through JESUS CHRIST our LORD. *Amen.*

MICHIGAN.

Bishop Chase.—It is with much pleasure that I announce to the public the next quarterly visit of this good man through this fair portion of our earth, which, without his benevolent administration, would be entirely destitute of those blessed privileges which the truly pious churchman holds dearer than life.—Already do we feel the gracious influence of the sober and godly doctrine which he is teaching among us. His simple, dignified and impressive manner of preaching the truth is new to most of our inhabitants, and strikes them with veneration and seriousness, and our population is much greater than it is generally supposed to be.

The country called the St. Joseph, lying in the vicinity of the St. Joseph River, may be said to be one hundred miles in length and sixty in breadth, and is situated between 41 and 42 deg. N. lat. It is gently undulating, beautifully interspersed with pure lakes, rich fertile prairies, clean oak and hickory openings, and thick wood lands, and gives rise to many clear and lively rivulets, which pay tribute to the St. Joseph, and offer to manufacturers an abundance of hydraulic power. But five years ago the foot of the white man had rarely pressed the sod of St. Joseph, and the eye of the astonished adventurer gazed with delight on the variegated beauties which the hand of nature had so tastefully spread upon its bosom; and yet we now number within its boundaries more than twenty thousand white inhabitants. And as a proof of the easy culture and great fertility of the soil, the subjects of this immense emigration have here found a rich abundance of the means of life; an instance of which we may search history in vain for a parallel. And yet, in this whole country, with all its population, the seeds of the Episcopal Church have but just began to be scattered among us. The fostering hand of the Bishop gratuitously extended, which of course, must appear at great intervals, is all that we have to plant or water.—But we rejoice that a report has reached our ears purporting that the fathers of the Church, had recently established at Philadelphia, a missionary stipend of two hundred dollars per annum toward the support of an Episcopal clergyman to be stationed at Niles, M. T., and we hope soon to be blessed with his services.

The Bishop's appointments are as follows, viz. On Sunday, the 28th July, at White Pigeon, 25 miles from his residence; at Mottville, six miles from Pigeon, at four o'clock the same day; on Monday forenoon following, at Mr. Hepburn's, about five miles from Mottville, and at Young's Prairie, fifteen miles from Hepburn's; on Tuesday forenoon, at Cassopolis, five miles from Young's Prairie, and afternoon at La Grange, six miles from Cassopolis; on Wednesday forenoon, at Pokagon, eight miles from La Grange, and afternoon, at Edwardsburg, twelve miles from Pokagon; on Thursday forenoon, at Harris Prairie, six miles from Edwardsburg, and afternoon at South Bend, eight miles from Harris' Prairie; on Friday forenoon, at Portage Prairie, three miles from South Bend; on Saturday afternoon, a preparatory lecture at Niles, nine miles from Portage, and on Sunday, the fourth of August, at the same place, when will be administered the sacrament of the LORD's Supper; on Monday following, forenoon at Adamsport, sixteen miles from Niles, and afternoon at Baldwin's Old Place, at the fountain pump, eleven miles from Adamsport, and thirty-six miles from Gilead, his place of residence; preaching during his absence fifteen times, and travelling 171 miles.

St. Joseph Beacon. A LAYMAN.

COMMUNICATIONS.

For the Churchman.

SELFISHNESS, NO. II.

HAVING determined the nature of selfishness, it becomes us next to consider how far its spirit accords with that of the Gospel. It has been shown that of itself it is utterly base, and if, in addition, it can be proved that it is entirely discountenanced by the word of GOD, there will remain not a shadow of reason why any one should look upon it otherwise than with absolute abhorrence.

Some have characterized the Gospel system as at best but selfishness refined, because, although it enjoins continued self-denial, it holds out our own eternal felicity as the ultimate end. To discuss the propriety of this assertion would lead to no practical benefit, and to admit it will do no manner of harm; let us, therefore, turn to the consideration of our question, regarding it simply as referring to the intercourse of man with his fellow. Our own conviction is that nothing less than an unqualified sacrifice of self in all our moral relations, will be found to accord entirely with the rules of duty which our blessed SAVIOUR inculcated. Startling as this truth may appear, if it be a truth, it ought to be proclaimed and our practice corrected. It will be conceded that our LORD visited this world as much to instruct us by example as by precept, but we claim yet more, and are disposed to contend that he attached the greater importance to the former, in as much as actions have always had more influence than words, and because he has caused such particular details of his life and actions to be recorded. Now what was there in all HIS active life that bore the remotest resemblance to selfishness? Was it that inconceivable condescension which brought him from his omnipotent throne, and cradled him in a manger? Was it that heavenly kindness with which he treated his dearest friend and bitterest foe, and which caused the lame to walk, the blind to see, the dead to rise? Was it that meek endurance of affliction which prevented a miraculous supply of his wants, while in anguish of spirit he exclaimed, "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head?" Or was it that noble fortitude with which he bore the taunts and jeers of impious men, the horrors of the bloody sweat, the pains and ignominy of the accursed cross? Start not at the recital of such examples—they are sufferings that you should endure if you were able and they were required for the salvation of your fellow men: the extent of your imitation is only to be measured by your strength: you can never be called upon to bear what HE did, but you will be required to possess, as far as is practicable, the same disinterested spirit. Mark the influence of the LORD's example upon the life and conversation of the apostles and their immediate successors: was *their* conduct aught else than a reflection of HIS? And what reason had they to practise self-denial more than we? They had the same heaven to gain and the same means to obtain it, and perhaps owed a great part of their superior purity to their frequent trials in the fire of affliction: be that as it may, they imitated our LORD, and it becomes us to be followers of them, even as they were followers of HIM. Suppose these to have been influenced by the selfishness which is cherished by so large a proportion of professing Christians of the present day, would they not have used their miraculous powers in promoting their own temporal advantage? And, had they been so disposed, who can measure the height of earthly elevation they would have reached? But they scorned any other motive than that which governed their Master, and for the glory of GOD and the salvation of immortal souls they were willing to suffer any thing less than eternal condemnation. But it is not only by example that the Gospel teaches us how repugnant selfishness is to its spirit; its language is so rich with precepts against it, that scarcely a rule is laid down for our government which does not contain an implied condemnation of it; not a reward proffered, unless upon the condition of its annihilation. We will offer but one quotation, the first that occurs to our mind—"Sell whatsoever thou hast and give to the poor, and thou shalt have treasure in heaven; and come take up the cross and follow me." The author of such precepts as this could not have intended to inculcate less than an unconditional denial of selfish inclinations, whenever the welfare of others requires it. This is the spirit that animates all his instructions, and, so far from diminishing their beauty, it constitutes a principal part of the superiority which the Gospel has over every other system of moral conduct. As the natural world, during the first three days of its existence, was cheered by only scattered nebulæ of light, and did not enjoy the full benefit of the heavenly rays until they were collected into the magnificent orbs that compose our solar system, so the moral world was guided by diffused and inoperative maxims, until they were concentrated in that "Sun of righteousness" who carries "healing in his beams." And as too the rays that emanate from our natural sun have each their peculiar color and effect, so those which are received from our spiritual Sun have, in like manner, their different properties. Among them none is more conspicuous than that whose influence is in opposition to selfishness. Take self-devotion from the Christian religion, and, though it would still shine among ethical systems, one half of its effulgence would be gone. Then, instead of being led to that description of conduct which even the worldling applauds, when he sees it exemplified in a human being plunging into the rolling billows to rescue a fellow mortal from a watery grave, we should be left to the control of icy feelings that must necessarily chill all our social relations.

Self denial, we have seen, is essential to the moral law, and, therefore, equally essential to holiness, without which "no man can see GOD," for that is only to be obtained by a rigid compliance with the Gospel requisitions. Shall we then waste the rest of our days in base servitude to our vicious inclinations and passions, live the low life of the meanest reptile, cultivate a spirit than which none other more surely destroys our happiness in this world, and —O, awful thought!—more effectually prepares us for the habitation of the damned? Or shall we pluck the poisonous weed from our intellectual garden, new robe ourselves in the spotless garment our LORD requires, and like him, and his blessed band of holy martyrs, nobly live, and, if need be, nobly die, that souls may be preserved and Heaven glorified? Who hesitates to crush his grovelling propensities to the dust? Who delays to proclaim in actions speaking with ten fold the voice of words, that he is lead no more by sense, but by the laws which emanate from the living GOD? Be he who he may, it becomes him to beware lest he too be declared to be in the gall of bitterness and bond of iniquity, and ultimately be denied an admittance into the marriage supper of the Lamb; lest he discover when it is too late, that *selfishness* was the worm which at the root was sapping the substance of his better judgment and robbing him of ever-blooming life.

R.

For the Churchman.

THE DUTY OF EXTENDING INFORMATION.

IT is a doctrine set forth in the word of inspiration, that people may "perish for lack of knowledge," and it is too well authenticated by the history of the world's experience, to allow a single doubt of its truth. Even if it were not a truth taught in holy Scripture, there is nothing to prevent its being so far extended in its application as to embrace the interests of the immortal soul, after all physical operations shall have ended. Viewed in this light, it becomes a subject involving consequences no less than eternal destruction, and should claim our most serious consideration; for by the timely removal of the cause we may prevent the otherwise inevitable consequences.

Persons who, by deep thought and close investigation, succeed in bringing to light the hidden principles of nature, and apply them to some practical purpose, are by the regulations of society entitled for a time to the benefits arising from the discovery. They have employed thereon the powers of the mind, and spent their time and attention in eliciting what otherwise would have remained a secret, and when found it becomes private property until they have been remunerated for their expenditures. For them to divulge this information without some equivalent could not be expected. Much knowledge of things relating to our temporal welfare is thus necessarily confined within narrow limits. But the case does not apply to one whose mind has been enlightened by the bright beams of spiritual light. Where the stores of information are as bounteous as the beneficent intentions of the common Parent of all can make them, there is no inducement to narrow their influence by confining their operations to the contracted bounds of personal advantage.

In physical operations, every form of matter is capable of expansion, but after undergoing the process, the form is changed, and the qualities peculiar to its former state are lost.

The law applies in part to spiritual knowledge. It may be extended to the bounds that separate finite from infinity, if beings be found to keep up the connexion; and yet it does not, like matter, change its form, or lose its power—but rather otherwise; for the very act of communicating knowledge from one to another, causes the mind to cling to it with redoubled tenacity. Knowledge may indeed be lost, if a person selfishly attempt to confine it to himself; but it will be impossible, if he use his endeavors to communicate it to all around him. This is a peculiarity that strikingly shows it to be the intention of infinite wisdom, that knowledge shall not be confined in its operations solely to the individual possessor, since the offence is followed by the punishment as an inevitable consequence.

Seeing, then, that it is no loss, but rather a gain, for a person to disseminate the knowledge of heavenly things, while it may be of infinite importance to the recipient; the very principle of benevolence is sufficient to animate every one to the performance of this glorious work. But if universal benevolence have so feeble a hold on our minds, as to fail in rousing our dormant energies into action, the work assumes the form of duty—an imperative duty, from which none can escape. For on the principles established by our LORD, in the parable of the talents, it becomes the duty of every one carefully to improve whatever is committed to his charge. Among intelligent beings, information, especially that so intimately connected with the everlasting destiny of the soul, is a talent of the highest order. This no reasonable man will deny.

There is a sufficiency of divine knowledge given unto men, for the necessities of the whole human race, if those to whom it is given would strenuously endeavor to circulate it wherever its sanative powers may be felt. To this they are powerfully prompted by selfishness, for it is their interest so to do, since the communication of knowledge to others is the best means of pursuing it ourselves, and increasing our stores. Benevolence also loudly calls, and duty imperatively commands, and yet in truth it cannot be asserted that the "ways of GOD are known to *all* men, his saving health to all nations." And no doubt this is owing in many instances to the very ignorance of men of this fact, that it is their duty to diffuse their information. This in turn may be traced to an unaccountable mental indolence, under which blinding influence, men are content to tread the measured round of error's beaten track; while the full light of truth illumines their path, or might so do, if they did not neglect to employ their reasoning powers in following out the consequences of their own principles.

There are many desirous of knowledge, both of temporal and spiritual things, who eagerly improve every moment for mental cultivation, and labor therein as they who must give an account. They *may* become great proficients; although history shows that those who have made the best practical use of their information, have acquired the greatest stores, especially of divine illumination; but like the miser they hoard up all in the recesses of their own minds. They learn something from even the smallest incident that may occur—they acquire from every person, and yet communicate to none. It would be a breach of charity to suppose them to be actuated by a sordid spirit of monopolizing all for their own use. Did they for a moment think that they have a treasure in their possession that would gladden the heart of many an ignorant sufferer, both of bodily pain and mental affliction, they would joyfully impart even at the price of personal sacrifice. Their untiring studies afford full proof, that mental indolence does not actuate them. But their thoughts are so completely occupied in accumulating knowledge, that they can find no time for its dissemination,—they forget that if not practically employed it is of no great use. They are so engaged that they overlook opportunities for exercise. In the casual glance of the "mind's eye" around the field of action, they select the most prominent objects only, while those less conspicuous, though not the less important on that account, are neglected. There are, in the Church of CHRIST, men who would gladly undertake to do some "great thing" in the service of their LORD and Master, but for the want of such an opportunity of exertion, they suffer their talents to lie unemployed. They never call their good qualities of mind or stores of learning into action, and thus they are ignorant of what has been committed to their charge. It is like the diamond hid in a mass of rubbish—there is the friction and polishing of actual occupation required to elicit the shining properties.

In selecting one from the multitude of opportunities of doing good that the humble Christian finds when he sets out with the determination of imitating his Master, the Sunday School might be named. In such an institution even the brightest genius, and man of greatest learning might find profitable employment; not indeed in the brilliant flight of "high imaginings," or eloquent effusion of classic lore, but in that more difficult work of clothing the lofty ideas of Christian doctrine in language suited to the comprehension of the young and ignorant. The imagination may roam, not through the airy flights of poets and novelists, but in the not less difficult one of finding apt and simple illustrations of spiritual truths.—While such an institution opens its broad portals to the poor and ignorant, and imperatively calls for the aid of the better informed to lead them onward in the paths of religion, let no one complain of the want of an opportunity for doing good. Nor is it limited to this one branch. If every possessor of Christian information would seriously bring the duty of disseminating it home to his mind, he would find ten thousand avenues through which it might escape, and diffuse its heavenly radiance; and as a consequence the world, both moral and physical, would assume a different aspect; the clouds of error would roll away, and the Sun of Righteousness would illuminate all things.

J. A.

For the Churchman.

"HERMAS" *VS.* LOGIC.

MR. EDITOR,—A friend has called my attention to an article in the Protestant Episcopalian for August, in which I find myself somewhat concerned, though, through the writer's carelessness, my sins are charged to another's account.

It seems that a correspondent of the Protestant Episcopalian signing "Hermas," chose to send for publication in that respectable magazine, the communication on the subject of Scott's writings, signed Ομικρον, which I once attempted to answer in your paper. Ομικρον's old friend, Ωμεγα, thinking, whether with or without reason, that my answer presented the subject in a better light, asked the conductors of the Protestant Episcopalian to allow their readers the privilege of comparing the two. That they did so, I conclude from the tenor of Hermas' observations on the occasion. He deems it proper to reply, and I, in my turn, think it expedient to make a remark or two on his reply, if your columns may be so occupied.

Hermas begins with stating his "opinion" that the piece which he erroneously attributes to Ωμεγα, "was a mere waste of logical ammunition on a man of straw," and that the opposite views of the question given by Ομικρον were "rational, prudent, and Christian." To his *opinion*, of course, he has a perfect right, and I have no wish to unsettle it. Whether it coincides with *fact*, however, is another question. But, as to the wastefulness charged upon me, after all, by Hermas' own showing it would be no great matter. He takes pains to make it understood that he values 'logical ammunition' very cheaply: surely, then, there was no great harm in expending a little upon an object which if indeed 'a man of straw,' as Hermas supposes, was set up by the writer whose views he commends so highly! For be it remembered (as your readers may convince themselves by turning back to the articles, if they happen to have kept the papers) that Ομικρον, as I think wisely and praiseworthily, first gave the aspect to the question which to Hermas' optics seems so strawy, by making it abstract instead of personal, and taking it (in one of his hypothetical statements) at its narrowest limits, instead of retaining the secondary considerations with which, in particular instances, it must always be mixed up.

Hermas, however, thinks such an "empty hypothetical inquiry" irrelevant; and he *proves* it, to his own satisfaction, by calling Sir Walter Scott "one of the best and deepest of moral writers," asking a question or two about harlequins and "traps of logic," and making a quotation, none of the newest, illustrative of the frequency of the latter in Ωμεγα's (as he persists in calling *my*) communication.

Having performed this great exploit, he turns about and "gives Ωμεγα (he means *me*) a case to try his logic upon;" namely, the supposed conversion of "the fiddler or piper in the pageant of some royal establishment," inquiring whether there would "be an *intrinsic* necessity, according to our holy religion, for his abandoning his merely amusing vocation." As Hermas professes an utter abhorrence of logic, and seems to practise very consistently with his profession, it is likely he may neither know nor care that his 'put case,' is wide of the original subject of debate, and that he has no more right to ask of me a solution of his difficulty than I have to pose him with any other knotty point of casuistry. The inquiry is concerning the *employment of* INTELLECTUAL *endowments*, and of those alone. Can it be possible that Hermas sees no difference between accountability for their use, and the occupation of the lungs and fingers in the vocation of a musician?

I do not wish to occupy your columns, Mr. Editor, nor to tire the patience of your readers, with a long article: but I cannot refrain from quoting the following exquisite morsel, that you and they may be enlightened on a point of some practical importance. Beware, then, of "logical parade;" for you have the authority of "Hermas" that

> "1. it is suspicious—2. it is vexatious—3. it is domineering —4. like a bronze figure of Louis XV., it is but *statua statuæ* —5. *artem olet*, it is miserably technical—6. though armor, it is like the armor of Saul to David, 'not proved'—7. it does not convince. Argument manufacturers, however, most often have recourse to it, in order to conceal the poorness of their staple in the ingenuity of their workmanship."

This, no doubt, is meant for severe rebuke to your humble servant. Let him throw before him the seven-fold shield of Whately's name. "I have seen in several writers," says that clearest of all reasoners, "a sort of sneering allusions to 'logic'—which I cannot but feel to be consolatory and even flattering. If such expressions *had been accompanied by an attempt to refute the fundamental principles I have endeavored to maintain*, it would have been understood that such implied censure was meant to be directed against *false* pretensions. But as it is, such writers seem to admit that it is truth as truth, and logical reasoning, *as such*, that they dislike. And certainly, any who wish to propagate errors, or to defend abuses, are perfectly right in disliking the cultivation of logic, though *they may not be prudent in avowing this feeling*."

One word more, Mr. Editor:—the *only* sentence in the whole of Hermas' production which looks at all like an attempt to maintain his own cause, is the following:—

> "Think you that we had the remotest idea that Sir Walter, one of the best and deepest of moral writers, was a mere amuser of his readers? Think you that *we* put Sir Walter on the same footing with a harlequin or a clown?"

This, you perceive, is, as I described it above, *mere assertion*: we have Hermas' *ipse dixit*. To such high authority, let me venture to oppose the following editorial paragraph from the 'Journal of Health,' the able editors of which which will never be suspected of asceticism, puritanism, or an undue attachment to "hypothetical logic." The writings of Scott, say they, "have been circulated through the whole civilized world, and read and praised to satiety;—and what was the aim of their author? Reputation, and still more, money. And what their effects? To tickle the fancy, excite undue deference to aristocratic privileges, and misplaced enthusiasm for aristocratic lawlessness and rapine,—to the oversight of the milder virtues and domestic duties. They served at best to amuse,—their morality is of a doubtful character."—*Journal of Health*, Vol. IV. p. 330.

Before, Mr. Editor, I met reasoning with *reasoning*. Hermas laughs at reasoning, and puts it down by his own *authority*. Now, I have brought authority, which you and I and the public will perhaps think at least equal, to meet his. What will he try next? If he had not already dealt so largely in it, I should guess, *empty declamation*.

Yours, &c.

ω-ο-σκοπητης.

For the Churchman.

EASTBURN'S LECTURES.

THE publication of this excellent work is calculated to benefit every individual who peruses its pages; and to those who can justly appreciate a composition of so chaste a character, it will prove a valuable acquisition, not only as a means of spiritual improvement, but as it affords intellectual gratification, from the elegance and purity of the language with which it is clothed. The superior attainments of the distinguished divine whose name it bears, renders a recommendatory notice almost unnecessary to a large proportion of this community; especially that part of it which comprises the parish of the Ascension; who have experienced the advantage of hearing the lectures delivered from the pulpit: to those, however, who have not enjoyed this privilege, a brief notice of their merits may prove an inducement to read, mark, and inwardly digest, the contents of this interesting volume. There could not have been a more happy selection made from the writings of St. Paul, than that portion of them which the author has chosen for the subject of his discourses. The epistle to the Philippians is one of the most beautiful in the New Testament; it is conspicuous for that tenderness and feeling, which characterize all the writings of the apostle; it affords an infinite variety of subjects for serious meditation, and practical improvement; inculcates the performance of every Christian duty, in the most persuasive language; and is calculated to melt the heart, exalt the affections, and produce love to GOD, and benevolence to men. In illustrating the subject of this interesting epistle, (the whole of which is embraced in eighteen lectures,) the author has adopted a style most likely to arrest the attention and win the hearts of his hearers; there is a peculiar pathos and touching simplicity in the strain throughout, accompanied by the most tender appeals to the heart and conscience, which elevates the soul to the Author of all good, and fills it with peace and love; with holy desires and devout affections. A striking excellence may be noticed in these discourses, as in all which proceed from the same source, in the very beautiful and apposite quotations frequently interwoven, and forcibly and appropriately applied to the subject; leaving at the conclusion an impressive and solemn effect upon the mind, not easily to be effaced. From the free circulation of these lectures, may be fairly anticipated the useful results their publication was intended to produce: and whether in privacy, or in the family circle, they cannot be read, without a desire to repeat their perusal again and again.

L.

THE CHURCHMAN.

SATURDAY, AUGUST 24, 1833.

THE APPOINTMENTS OF BISHOP ONDERDONK for the visitation of this Diocese, in which he is now engaged, are as follows:—

August 18, 11th Sunday after Trinity, Lockport; Thursday, 22, Westfield;—12th Sunday after Trinity, 25, Hunt's Hollow; Tuesday, 27, Hammond's Port; 28, Catlin; 29, Hector; 30, Ithaca;—13th Sunday after Trinity, September 1, Auburn; 2, Marcellus; 3, Geddes; 4, Constantia; 5, Perryville; 6, Jamesville; 7, Pompey;—14th Sunday after Trinity, 8, Homer; 9, Richford; Wednesday, 11, Sherburne; 12, New-Berlin; 13, Richfield;—15th Sunday after Trinity, 15, Rome; *evening*, Utica; Wednesday 18, Watertown, Jefferson county.

Any other services, consistent with the punctual meeting of the above appointments, of the desire for which the Bishop may be duly apprized, will be cheerfully rendered.

OUR MISSIONARY SOCIETY would flourish, were all on whom it has claims for support influenced by a spirit like that which prompted the writer of the following paragraph. His income is perhaps three hundred a year.

"In consequence of the published statement of the embarrassed condition of the Education and Missionary Society of the Diocese, and its strong claims upon our liberality, our efforts, and our prayers, I enclose you $5, as my mite, at present, due in conscience, in duty, and in love. Though blessed personally with small pecuniary resources, I feel it my duty to give of that little to the cause of Him who though he was rich, yet for our sakes became poor, as well as to exert my influence in inducing others to lay by for the same purpose, as the LORD hath prospered them."

WASTE.—"The quantity of cigars imported into the United States, in the year ending September 30, 1832, was 42,516,000, valued at $473,134. The year previous, 39,212,000—$433,457."

This expenditure is probably equal to the whole amount defrayed for the support of missionaries and spread of Bibles and tracts within the same period. The latter, it may be reasonably hoped, has been instrumental to the eternal benefit of *at least one immortal soul.* The former has been converted into stinking smoke, injurious to the health of the body, and *sometimes*, it must be admitted, inducing habits ruinous alike to temporal and spiritual interests. Yet the smoker, as he whiffs away the last white puff drawn from his 'real Havana,' will prove to you the extravagance of needless waste in the maintenance of roving busy-bodies, bent on the Quixotic errand of conveying civilization and religion to foreign regions, in which we have no interest, and from which we can hope for no return! or else, admitting the moral grandeur of the enterprise, will lucidly demonstrate the hopelessness of effort with means so utterly inadequate, and wish there were any reasonable prospect of success, that he might be justified in diverting to such ends a portion of the scanty charities which his limited means allow!!

THE CHURCH OF SCOTLAND, like the Churches of Holland and Germany, though by law established and endowed, is Presbyterian in constitution; not merely "nominally," (as the N. Y. Evangelist has it,) but *bona fide*, in the very perfection of the system. Yet its connexion with the state involves one material difference from Presbyterianism in this country—the existence of *lay-patronage*. The appointment of a minister lies, in some instances, with the laird or largest landholder in the parish; in others, with a secular corporation, as the burgesses of a town, the faculty of a college, or the governors of a hospital; and in others again, with the civil authorities: it is, in a word, distributed, much as in England, among the wealthy and the powerful, without regard to their interest in the spiritual welfare of the people, or their fitness to provide for it. As in England, too, this state of things is the baneful legacy of the "cruel mother church," who, with her

> —— keen breath, like blast of winter wild,
> Froze, till it crumbled, each sublimer part
> Of rite, or work, devotion's flower and prime.

Ever since the reformation, an ineffectual struggle has been kept up in Scotland, to reclaim for the people a voice in the election of their pastors. The patrons have been unable wholly to prevent intrusion on their prescriptive but preposterous rights; but the people have never yet for any length of time succeeded in their attempt to shake off the yoke. The 'Presentment' and the 'Call' have alternately predominated, or, as at this moment, maintained a kind of armistice, by which each holds its conquered territories, while they amicably share the debatable and yet unoccupied ground. In a few cases the people exercise the privilege of choosing their own ministers, without other check or responsibility than such as arise from the purely ecclesiastical regulations of Presbyterianism. In many others the patron's nomination is all-sufficient and uncontrollable. In the residue, the patron presents; the people, if satisfied, give their call, if otherwise, appeal to the Presbytery, in which case they are bound to show sufficient cause.

As might be expected, the spirit of change now dominant, finds ample ground of dissatisfaction in this arrangement. The General Assembly of the Kirk is occupied with plans of *reform*, hardly fewer or less sweeping in their range than those affecting its sister Establishment in England. The press teems with arguments for and against the severance of Church and State, and propositions for making their connexion more tolerable, by the abolition of existing grievances. The Dissenters—for dissent, in forms and shades even more numerous than those it assumes in England, has grown out of the Presbyterian establishment—have organized associations for the recovery of liberty, as they describe their object, or the seizure of the spoil, as their opponents choose to term it. In the bosom of the Kirk itself, while there are few advocates for the surrender of its endowments, there are nevertheless numerous and influential partisans of reform, who, in their turn, seek the accomplishment of their wishes by that universal and wonderworking agent, association.

From a division in the General Assembly held last May, when Chalmers and Cook led the opposing ranks of moderate Reformers and Conservatives, the numerical strength of the parties seem to be nearly equal. Out of 286 voters, a majority of only 12 were in favor of restricting the people's share in the appointment of a pastor to the right of making objections to the presentee before Presbytery; Dr. Chalmers having moved that the dissent of a majority of the congregation, without cause shown, should nullify the patron's presentation, unless the opposition could be proved to be malicious; even he disclaiming any wish to interfere further with the system of lay-patronage, and contending that "there was no reason to expect that the purity and efficiency of the Church would be ascertained by transferring its authority from the few to the multitude. He did not see, if corruption existed, how they were to get quit of the evil by putting into the human patronage of a multitude what now belonged to the human patronage of one. They did not attend to the present state of the dissenting bodies, who, under the form of a popular election, though they retained a form of sound words, had become spiritually dead; or, if any fire remained, it was the fierce and untamed fervor of political passions. The public will has grown to the might and mastery of a giant; and it would be well if they had the wisdom to direct and guide as well as they had to destroy. He was glad that the public had awakened from its former lethargy; he rejoiced in the breeze, but he dreaded the hurricane."

One instructive lesson may be derived from this glance at the state of religious affairs north of Tweed—a lesson which many of our religious prints sadly need to learn—that the evils in the Establishment of England, which have been made the subjects of such clamorous complaint on that side of the Atlantic, and such exulting taunts on this, are the results, not of prelacy and forms, as those who look askance upon the progress of Episcopacy, with its scriptural liturgy and apostolic usages, would fain persuade us, but of the unwarrantable and dangerous alliance between a spiritual body and civil government, and *of that alone.* In Scotland there are no lord bishops, no fat sees, no commendams, no cathedrals; and yet "formalism, lethargy, and secret infidelity have deplorably overspread the Church of Scotland," by the confession of an advocate of establishments, and an opponent of episcopacy, —the Eclectic Review. In Scotland, bishops live in country parishes, on thirty pounds a year, and within fifty years, a layman would have been liable to fine and imprisonment if he had been found with ten others receiving the eucharist at their hands; yet there, kirk-sessions, presbyteries, and synods, by law established, have been found "a formidable barrier to the propagation of the Gospel," "investing an unwarranted ministry with mischievous authority," and "opposing obstacles to the evangelical labors of those whom," not only when receiving the sacraments at the hands of episcopally ordained ministers, but when "agreeing with themselves in every essential doctrine, and even in mode of government and ritual," because they are without their pale, they "brand with the name of sectaries."

"It is obvious," says Mr. Douglas, no prelatist, no formalist, but an acute observer and a fearless remarker:

> "It is obvious to the most superficial observer, that the Church of Scotland, unless some remedy is provided, is, in this part of the country at least, in a rapid state of decay. We have the bare walls of an established church, but the living stones are in every sense absent. The population of the country have gone elsewhere. *The Church of Scotland, in several respects, is worse off than the established Church of Ireland.* In the latter country, if the majority of the people are attached to Popery, the wealthier minority profess to adhere to reformed Episcopacy. In Scotland, the wealth of the country has long been Episcopalian. The Church of Scotland had its strong foundations fixed in the affections of the mass of the community, and the defection of the higher class was therefore of less consequence. But now the solitude that prevails in many churches is a portentous sign, as far as respects the continuance of the present establishment."

Thus has the eldest daughter of Geneva pined and withered in the deadly hug of state protection. We are far from charging her disease on her descent: but when the same disease mars the beauty and feebles the energy of the descendant of Apostles and Martyrs, let the leprosy be traced to the common source, not falsely ascribed to a constitutional defect.

AN OLD TEXT WITH A NEW COMMENT.

Text: "Be pitiful, be courteous: not rendering evil for evil, or railing for railing." 1 *Pet.* iii. 8, 9.

Comment, by an anonymous writer in the N. Y. Evangelist:—

> *Waste of Politeness.*—It is a waste of politeness to be courteous to the devil: and to think of beating down his strong holds with straws is sheer insanity. The language of reform is always severe—unavoidably severe; and simply because crime has grown monstrous, and endurance has passed its bounds. But after the reform has been effected, then all agree that no terms can be too strong against the corruption or oppression which has been put down.

The book of inspiration, it appears, counts for nothing in this philosopher's scrutiny of authorities.

LITERARY.

An Original Draught of the Primitive Church, in answer to a Discourse, entitled 'An Inquiry into the Constitution, Discipline, Unity, and Worship of the Primitive Church, that flourished within the first three hundred years after CHRIST,*' by Lord Chancellor King.* BY A PRESBYTER OF THE CHURCH OF ENGLAND. *First American Edition.* Columbus, Ohio. Isaac Whiting. 1833. 12mo. pp. 305.

ONE of the many forms in which the opposition to the apostolic ministry has arrayed itself at various times—the pretence that the Episcopacy of the early Christians was mere parochial pastorship—is most thoroughly exposed in this learned and logical treatise. An answer to its contents has never been attempted, for the best possible reason—the utter hopelessness of the attempt. On its original appearance, now more than a hundred years ago, it was attended with the rare success of carrying conviction to the mind of the writer whose position it refutes; and, much to his credit, Sir Peter King, whose anonymous 'Inquiry' is so effectually answered in the 'Original Draught,' when his promotion to the Lord Chancellorship put church-patronage in his possession, displayed his sense of his anonymous antagonist's abilities, as well as of the goodness of his cause, by presenting him to a valuable incumbency. Instances of such candor are rare, and its exercise in this instance lends no slight favorable prepossessions to the book which could elicit it. Controversy terminating in the conversion of the champion publicly confuted is sufficiently uncommon: acknowledgment of the obligation is yet more so, and implies no ordinary respect for the abilities and temper of the person to whom it is made.

In truth, a very slight examination is sufficient to convince any candid reader, that the writer of the Original Draught is a controvertist possessed of no common qualifications for his business. Clear-sighted and sagacious, completely master of the subject in dispute, able and willing to discriminate between its depths and shallows, the essentials and mere accessaries; he is at the same time plain-spoken and courteous, never hesitating to exhibit an argument in all its force, yet even solicitous to avoid personality and reproach.

From Lord King's Inquiry all the arguments of any weight used by Anti-Episcopalians are borrowed; it well behoves the Churchman, therefore, to possess himself of a work which, in their author's own estimation, completely destroyed their value. Hitherto, the extreme scarceness of the book has rendered it easy to vamp them up, and calculate on a certain degree of success, at least until some new answer should appear. Now, the inquirer has but to consult *Slater*, and he will find the weapons of Parity seized from the hands of one who wanted neither learning nor ingenuity to put them to their best use, and broken to shivers.

The appearance of this volume is neat, and the text seems to be correctly printed; but we are sorry to find the quotations in the notes sadly mangled.

Leslie's Short Method with a Deist has been translated into Arabic by Mr. Nicolayson, missionary in Syria. Mrs. Sherwood's *Little Henry and his Bearer* has been translated into Hindostanee, and printed at Bombay.

Loss of the Kent, East Indiaman.—This "beautiful, affecting, and pious narrative," as it is well described by the Episcopal Recorder, was published by the Episcopal Sunday School Union, not by the "Episcopal Press," as the Recorder erroneously supposes. The tract was published, before it was known to any of the conductors of the Union that the Messrs. Harpers had it in contemplation to comprise it in a volume of their 'Youth's Library.' We state this to explain what may have *seemed* like a collision with the trade—an occurrence which the Union and the Press have always been studious to avoid; their object being to *increase facilities* for the dissemination of useful matter, not to monopolize its supply.

Letters to Sunday Scholars.—This is a little work by Mr. Joseph W. Ingraham, Superintendent of Christ Church Sunday School, Boston. It explains the "Geography of places mentioned in, or connected with the account of the nativity of our blessed Saviour, and the season of Advent."

The opportunities and researches of the author for information in regard to this subject have been very great, and the manner in which he has sought to impress instruction upon the minds of the young, is worthy of commendation. His "Letters" which were written during his absence, to the children of his charge, are full of that simplicity and affection which a teacher should always show toward his scholars. As the "Historical Map of Palestine," published some time since by the same author, is beginning to be introduced into Sunday Schools, this little book will be found an excellent accompaniment. At the close of the volume questions are introduced on the foregoing letters, and children are thus directed not only to understand, but to reflect upon every thing they have read.—*Episcopal Watchman.*

Life of Thomason.—The more we read of this work the more we are impressed with its value. We could not speak of the feelings which its perusal has produced, or the estimate we have been led to form of Mr. Thomason's character, without appearing extravagant to those who know nothing of him. Our Christian readers, and especially our brethren of the clergy, will minister greatly to their gratification and improvement by the study of his holy life and faithful ministerial labors.

Mr. Sargent, who has conferred so great a benefit upon the Church by his lives of Martyn and Thomason, has died since the completion of the latter. "It was but as yesterday," says the Christian Observer of June, "that we were urging our friend to the speedy completion of his pleasing labors, lest the lapse of time should detract from their value; but scarcely had he announced to us that they were concluded, when another hand than his own announced that all his other labors were ended also; and that having served his generation upon earth, he was summoned, in the full vigor of life and usefulness, to his eternal rest."—*Episc. Recorder.*

CHURCH OF THE EPIPHANY.

The corner-stone of the Church of the Epiphany about to be erected by the Protestant Episcopal City Mission Society, will be laid on Monday next, the 26th inst., (in the absence of the Bishop of the Diocese,) by the Right Rev. Bishop Moore, of Virginia. The clergy in general, the different congregations, and all who feel interested in the erection of a free Episcopal Church, are respectfully invited to assemble at the room in which the congregation now worship, No. 67 North-street, at ½ past 3 o'clock, P. M., and proceed from thence in procession to the site on which the Church is to be erected, situated in Stanton-street, between Essex and Norfolk-street.

ST. CLEMENT'S CHURCH.

This church will *not* be re-opened until Sunday, the 1st of September.

Calendar.

August 24.—St. Bartholomew.
——— 25.—12th Sunday after Trinity.
September 1.—13th Sunday after Trinity.
——— 8.—14th Sunday after Trinity.
——— 15.—15th Sunday after Trinity.
——— 18, 20, 21,—St. Matthew,—Ember Days.

OBITUARY.

For the Churchman.

Died.—In New-York, on Saturday, August 17, 1833, Bayard Hoffman, eldest son of Stephen B. Hoffman.

If the life of an honest and upright man—a firm and affectionate friend, and an humble and pious Christian, may be deemed valuable to society; then has society sustained a loss in the death of this amiable and excellent young man. But this loss will more especially be felt by the Church and Sunday School of St. Clement's, of which he was a member. To the above noble traits of character in him, there might be added that which rendered him, as it has done many others, pre-eminently useful. The term "*Faithful Sunday School Teacher*" might be truly applied to him; he was zealous—persevering—and untiring in the discharge of this humble, but important duty. May his good example be emulated by his fellow-laborers in the Sunday School, and may the instructions so often impressed on the youthful charge committed to his care, sink deeply into their hearts, seeing that his voice will be heard again by them—*no more.*

His remains were borne to St. Clement's Church on Sunday afternoon. The full service was performed in the presence of a numerous company of friends and acquaintances, and a number of the teachers.* He has gone down to the grave beloved—respected—lamented—

"But why lament departed friends,
Or shake at death's alarms?
Death's but the servant Jesus sends
To call us to his arms."

And again—"I heard a voice from heaven saying unto me, Write from henceforth, Blessed are the dead that die in the Lord. Even so, saith the Spirit, for they rest from their labors."

At Cheshire, on the morning of the 13th inst., Caroline E. Beach, aged 19 years, daughter of Burrage Beach, Esq. She was distinguished for simplicity of manners, unusual amiableness of disposition; remarkable for her modest diffidence and retiring character, she was ever desirous of setting in the brightest light the favorable points of others, apparently unconscious of her own worth. The circle to whom she was most intimately known, cherished for her the most affectionate regard, and they will not soon forget the winning kindness of her behavior to all classes. A sweet and lovely flower, the fragrance of her virtues will long shed its odor around those who fondly marked the forming bud, gazed with delight on its opening beauty, and were compelled to see it droop and wither; but faith shows it in the paradise of God, where, transplanted by the wise and ever-watchful owner into a more congenial soil, it is watered by the river of life, and cultivated and nourished by the most beneficent Lord of the universe.—*Episcopal Watchman.*

INTELLIGENCE.

DOMESTIC.

Ordinations.—At a special ordination held in St. Michael's Church, on Wednesday last, by the Bishop of this Diocese of the Protestant Episcopal Church, Mr. Daniel Cobia, of this city, was admitted to Deacon's Orders. Morning prayer was read by the Rev. Dr. Dalcho, an appropriate exhortation delivered by the Rev. P. Trapier, and the candidate presented by the Rev. Dr. Gadsden.—*Charleston Observer.*

On Trinity Sunday, (2d of June last,) in St. Paul's Church, Baltimore, the Rev. Thomas Billop was admitted to the Order of Priests, and Mr. Lucien B. Wright to the Order of Deacons, by the Rt. Rev. Bishop Stone. Sermon by the Bishop. The candidates were presented by the Rev. George McElhiney, and the Rev. John G. Blanchard. *Episcopal Watchman.*

Clerical Change.—The Rev. Robert B. Van Kleeck has received and accepted a call to the charge of Trinity Church, Fishkill, and St. Anna's Church, Fishkill Landing. The latter is a new congregation, and now erecting a church edifice.

Parochial Efforts.—*New Church in Troy, Ohio.*—The ceremony of commencing the erection of an Episcopal Church in Troy, by a solemn invocation of the Divine blessing upon the work, was performed with suitable solemnity by the Rev. Alvah Guion, minister of the parish, on the 29th day of July, 1833, who also delivered an address on the occasion to a large and attentive audience.

At the ringing of the bell at 10 o'clock, the ladies and gentlemen of the town and vicinity assembled at the court-house, where Mr. Guion stated the antiquity of the practice, of religious services being performed on such occasions, and that, as Episcopalians, they held it to be their duty to begin, continue, and end all such works in humble prayer to Almighty God for his guidance and blessing. The congregation was then organized into a regular procession, and conducted, through the streets, to the site of Trinity Church, by Dr. George Keifer. The very appropriate and interesting services where then performed, the deposit made, and the corner-stone laid, in the name of the Father, and of the Son, and of the Holy Ghost, by the Rev. Alvah Guion, who then addressed the large and unusually attentive and solemn assembly, using the corner wall of the church for his pulpit. The services were closed with singing and prayer by the Rev. Mr. Harrison. The inscription which, with other documents, was sealed up in a glass vase, and deposited in the corner-stone for the examination of the curious in some future age of the world, will inform them when this edifice was erected and for what purpose; it will inform them of the names of the Minister, the Wardens and Vestrymen, and Building Committee: the name of the Bishop of the Protestant Episcopal Church, in the Diocese of Ohio, and the number of Ministers and Candidates for Holy Orders. It will also inform them of the names of the Governor of Ohio, and President of the United States, and the number of inhabitants in Ohio and in the United States. The following articles were deposited in the corner-stone with the inscription. Copies of the Holy Bible and Prayer Book; Journal of the Convention of the Diocese of Ohio; the third report of the Episcopal Press Society; copies of the Churchman, Episcopal Recorder, Gambier Observer, Family Visiter, Children's Magazine, Churchman's Almanac, Piqua Gazette, and Troy Times; and also three coins.—*Piqua Gazette.*

College Record.—*Waterville College, Me.* Commencement July 31. Degrees conferred,—A. B. 9—A. M. 7.—There are now about 70 students in the three upper classes, and 21 have already entered the Freshman class. The resignation of Dr. Chaplin, mentioned some weeks ago, was accepted by the Trustees. An effort to raise $ 10,000 for the College is now in progress; the subscription has reached $ 7500.—*Bost. Rec.*

Georgetown College, D. C.—Commencement at this College for the present year was held on the 25th ult. and the degree of A. B. was conferred on seven young gentlemen. Afterward 49 silver medals and premiums were distributed among the pupils, for eminence in the study of Philosophy, Rhetoric, Poetry, Humanities, Mathematics, French, English, Rudiments, Christian Doctrine, Arithmetic, Writing and Drawing.—*Ibid.*

Burlington, Vt.—Commencement on Wednesday last; the degree of Bachelor of Arts was conferred upon three, and that of Master of Arts upon four young gentlemen. About twenty students have been admitted to the Freshmen class. The sum of $ 12,000 has been subscribed in Burlington, in aid of the funds of the Institution.—*Ibid.*

Washington College—Manual Labour. We understand the authorities of Washington College are about making arrangements whereby students, who are disposed to take systematic exercise, may devote two or three hours in the day to some useful bodily employment. Although we have never been very sanguine as to the success of "the manual labour system," and much doubt the expediency of attempting to enforce it on all the members of a literary institution; the propriety of making provision for the regular exercise of such as wish to be employed in some species of productive labor, admits, we think, of little doubt. We are therefore, glad to hear that facilities designed to further this object are about to be connected with our growing institution.—*Episc. Watchman.*

Geneva College.—This college is evidently gaining ground, and advancing in usefulness and in public estimation. With small and insufficient means, the trustees are assiduously devoting their best exertions to extend its benefits to all who are disposed to enjoy them. They are now engaged in endeavors to procure more extensive buildings for the accommodation of the students. The course of instruction prescribed, is admitted by all acquainted with it, to be as complete and thorough as that of any other in our country; and those who have attended the examinations of the students will bear witness, that this course is most faithfully and diligently pursued under vigilant and competent instructers. It is purely an act of justice to say, that the youths of our country have no occasion to go beyond this institution, for all the means of a finished education—and at the same time, to those who desire to acquire only particular branches of an English education, it affords the most abundant facilities for the thorough study of any department that may be selected.

We learn that the trustees established a professorship of the *Hebrew Language*, and appointed the Rev. Henry Mandeville, of Geneva, Professor.

The next term of the college begins on Wednesday, the 18th day of September next. It is deemed proper to say, that the whole amount of the expense to which a student will be subject, need not exceed $120 in a year.—*Geneva Gazette.*

Hamilton College.—The Commencement of Hamilton College took place on Wednesday last, at Clinton. The audience was unusually large, and highly respectable,—The whole number of the graduating class, was 23, of which 20 received the first degree, viz. Messrs. Bradford, Bush, Chandler, Foster, Handy, Hastings, Hickok, Kilberne, Malin, Marsh, Morse, Parsons, Porter, Redfield, Root, Sanford, Thompson, Thomson, Woodruff, Seward. No honorary degrees were conferred.—*Albany Argus.*

University of Virginia.—The Richmond Enquirer of the 2d inst. publishes a communication from a student of the University of Virginia, together with a report of the proceedings of a meeting of the students, which was held last November, in order to concert measures for procuring the attendance of a minister of the Gospel at the University. It appears that until recently, the students were without the benefit of the services of a clergyman of any denomination; and resolutions were passed by them at the meeting in question, expressing their sense of this deprivation, and proposing that subscriptions should be raised among the students and officers of the University, for procuring the attendance of a clergyman of some one of the "four denominations most generally received and approved in this country."

The proceedings were submitted to the Professors, who highly approved of the plan, and expressed their willingness to contribute individually to its execution. A minister was accordingly engaged for the present year, but the amount received for his compensation does not exceed three hundred dollars, and the students express their fears that they will be compelled to abandon their project.—*Presbyterian.*

Sailor's Snug Harbor.—This interesting Institution was opened for the reception of "old and worn out infirm seamen," on Thursday, the 1st instant, with appropriate religious services, in the presence of the Trustees, the Reverend Clergy of Staten Island, and a number of persons residing in the neighborhood. The centre building of the contemplated edifice is completed, and will accommodate about 200 beneficiaries with comfort and convenience; but at present the number is limited to fifty, for whom the actual income will amply provide, though it is confidently expected that it will increase commensurate with the suitable subjects to be supported. The exercises in the large hall commenced at noon, with prayer by the Rev. Dr. Van Pelt of Staten Island, an address to the Sailors by Dr. Philips of this city, ex-officio one of the Trustees of the Institution, and were concluded by prayer from the Rev. Mr. Miller, Pastor of the Church at Quarantine ground. The inmates of the establishment afterward sat down to their first dinner in the great hall; and as long as they conform to the wholesome rules adopted by the Trustees they will be here provided with every thing necessary for their comfort and happiness.—*N. Y. Gazette.*

New-Jersey Quaker Suit.—Property of Religious Societies.—The case of Debou and Hendrickson has just been decided by the Court of Appeals in favor of the Orthodox party, by affirming the decree of the Court of Chancery.

The principle involved in this decision, as we understand it, is briefly this: that the Hicksites have so far swerved from the original Quaker doctrines, that donations, bequests, &c. made for the support of those doctrines, must be left to that portion of the congregation of society who still maintain them, even though the Hicksites should outnumber the Orthodox, and of course be able to outvote them. Or to express it more broadly,—donations, bequests, &c. made to a congregation or society for the support of certain religious doctrines, cannot lawfully be applied to the support of other doctrines directly at variance with them. It is the same principle precisely which has been contended for by the Orthodox Congregationalists of Massachusetts, but without success. The consequence is, that thousands and thousands of dollars originally bequeathed, or otherwise given, for the support of the doctrines uniformly maintained by Congregationalists a hundred years ago, are now applied to the support of Unitarianism. Such is the case with many of the funds of Harvard College, and particularly those given by Mr. Hollis. We leave our readers to decide which is right,—Massachusetts law, or New-Jersey law.—*N. Y. Journal of Commerce.*

FOREIGN.

East India Bishoprics.—By the provisions of the new East India Bill introduced in the British Parliament, two new bishoprics, at the Presidencies of Bombay and Madras, are to be established, to be subordinate to the Bishop of Calcutta as metropolitan, he being under the jurisdiction of the Archbishop of Canterbury.

Archdeacon Robinson, of Madras, well known as the friend and biographer of Heber, is already announced as nominated to the new bishopric of Madras.

Ceylon, the Eastern Archipelago, Australasia, and Southern Africa, are yet left destitute of episcopal care.

Slavery is to be totally abolished in all the East Indian possessions within four years; in less time, if the Indian authorities can effect it. *The Pilgrim Tax*, or collection of revenues from the votaries of Juggernaut, and consequent appearance of sanction to the enormities of Hindoo idolatry by the British authorities, is abolished.

African Expedition.—A Liverpool paper contains an account of the expedition designed to explore the Niger; derived, as is stated, from two seamen who were in Brass River at the time of its arrival there. This expedition left England in July of last year. It consisted of the brig Columbine, and of the steamboats Quorra and Alburka, the former under the command of Capt. Harris, and the latter of Richard Lander. The expedition arrived in the river Nun about the middle of October, having lost the commander of the Quorra on the passage. It then proceeded to the dominions of King Boy, whose relations with the Landers on their former expedition were not of a strictly amicable character. They were transferred to his custody, after having been attacked and plundered by the Kerrie people. The object of this monarch appears to be simply to obtain as large a ransom as possible; and in order to furnish it, the Landers drew upon the commander of an English vessel then at the mouth of the Niger, who refused to supply it, but took them with him from the coast, leaving King Boy much discontented with the course which affairs had taken. He is said however, by the informants of the Liverpool editor, to have been easily propitiated by the attentions and liberality of the officers of the present expedition, and to have volunteered his company on its progress. The expedition had penetrated as far as the Eboe country. Its progress will be watched with much interest; its results, both in a scientific and commerical point of view, may be quite important.—*N. Y. Observer.*

University at Berlin.—Some idea of a foreign University may be formed from the following extract, which we find in a French paper: "At Berlin, the winter-courses in the University amounted to three hundred and one; of this number thirty-five were in the department of theology; twenty-eight of law; eighty-two of medicine; thirty of philosophy; twenty-seven of mathematics; thirty-three of political science; twenty of history and geography; and twenty-nine of philology."—*Presbyterian.*

Religion in South Africa.—Perhaps no portion of the unevangelized world is making more rapid advances toward civilization than South Africa. The British government is more enlightened and liberal than in past days. The "Bible and School Commission," formed in 1813, have established schools in the principal village of each district of the Colony. In two schools in Cape Town, and twenty-four elsewhere, belonging to the Commission, there are 1267 scholars. In Cape Town, there are twelve private schools for boys and ten for young ladies; two schools of industry have 140 scholars; an infant school has 60 pupils; a grammar school, begun in 1824, is supported by government; a college begun in 1829, supports itself, and is the first institution in the Colony which has rendered it unnecessary to send children to Europe for education, and will be the means of raising many competent teachers for the district schools. The Dutch have a school, preparatory to the college, with 180 scholars. All these schools are independent of the various missionary and sabbath schools. Temperance societies are about to be established in several places. It seems that the Hottentots have frequently been paid for their services in brandy alone. Among the Caffre tribes, occupying several hundreds of miles of the coast from Keiskamma river to the vicinity of Dalgoa bay, there are eleven missionary stations. Thirteen missionaries, connected with these stations, have lately requested the British and Foreign Bible Society to aid them in printing the Bible in Caffre. Many of the stations in Caffreland have, during the past year, been visited with the special influences of the Holy Spirit. At Lattakoo, 630 miles north-east of Cape Town, a printing press was established in June, 1831, which is now occupied on various small books.

The island of Madagascar is supposed to contain 4,000,000 of inhabitants. The queen, by an order of May 20, 1831, gave the missionaries of the London Missionary Society liberty to preach, and her subjects permission to act according to their convictions. The printing of the New Testament in Mallagasse, and a considerable part of the Old, is completed. The number of scholars in the schools is about 2500; and of communicants, 100.—*Vermont Chronicle.*

Reform of the Catholic Church.*—The question of reform continues to excite interest in Germany. Toward the end of the last year some remarkable resolutions were passed, in a pastoral conference of the rural chapter of Offemburg, in the grand duchy of Baden. Among the points of proposed reform to which it was determined to call the attention of the Archbishop, we may cite the following: 1. The introduction of a good catechism for the whole archiepiscopal province. 2. The introduction of a ritual or liturgy in the German tongue. 3. A revision of the Missal. 4. A wise diminution of devotional practices in brotherhoods. 5. The reduction, if not the total suppression, of processions and pilgrimages. 6. Ecclesiastical confession. 7. Fasts and abstinences. 8. Feast-days. 9. A better organization of the superior ecclesiastical authorities. 10. The establishment of diocesan synods. 11. A better system of education and instruction for young priests.—[*Le Protestant.*] *Presbyterian.*

Geneva—New Periodical—Use of the Fathers—Unitarian Ingenuity.—We learn from the *Archives du Christianisme*, that two of the Professors of the orthodox Theological School, lately opened at Geneva, Messrs. *Havernick and Steiger*, have commenced the publication of a new work, periodical we presume, under the title of *Melanges de Theologie Reformee*, (Miscellanies of Reformed Theology.) The first No. has appeared, containing 144 pp. octavo, price 3 francs, to subscribers in France or Germany, and may be obtained in this country by applying to *J. J. Risler*, (publisher of the Archives,) *No. 6, rue de l'Oratoire, Paris.* We note these particulars for the sake of directing any of our readers, who may be desirous of obtaining the work.

"The present number," says the editor of the *Archives*, "contains an extended article, by Mr. Steiger, on 'the faith of the primitive Church, according to the writings of the earliest fathers.' The learned author clearly proves, by copious extracts from Clemens Romanus, Polycarp, Barnabas, and the Epistle to Diognetus, that the faith of the primitive Church was no other than the 'faith once given to the saints,' and which, like its great Author and Finisher, is 'the same yesterday, to-day, and for ever.' These extracts overturn, for the hundredth time, the laborious efforts of the modern Unitarians and Rationalists, to trace back their errors to the infancy of the Church. Their learning, and the *menstruum* to which they unhesitatingly give the name of *criticism*, are reduced in this treatise to their proper value, with all the authority of genuine science. A review of the Introduction of Professor Celerier, jun., to the reading of the Sacred Books, (O. T.) by Mr. Havernick, follows the article of Mr. Steiger; and the number closes with a short article by the latter gentleman, on the five Theological Essays published by Professor Cheneviere. This article informs us of a curious fact, namely, that what Mr. Cheneviere has given to the world as *the fruit of his* own *studies, and the progress of his own light*, is in a great measure nothing more than a *literal translation* of the famous Socinian work of Priestley, called 'History of Corruptions,' &c., published in the latter part of *last century.* Mr. Steiger supports his discovery with numerous citations from Mr. C.'s Essays, placed in parallel columns with a German translation of Priestley, published in 1785. With Mr. Steiger, we wish Mr. C.'s Essays, after this discovery, may powerfully contribute to the overthrow of that false theology, which they were intended to support."—(*Cincinnati*) *Standard.*

SUMMARY.

American Institute of Instruction.—The annual meeting of the Institute will be held at the Representatives' Hall, in Boston, on Thursday, the 22d instant, at 9 o'clock, A. M., and the session will continue until the 27th.

On the first day of the session the choice of officers will take place; the introductory address will be delivered by Wm. Sullivan, of Boston; and a lecture on "the education and qualifications of teachers," by S. R. Hall, of Andover, Mass. A public discussion will then be held on "the relative importance of the development of the faculties and the acquisition of knowledge, as objects of elementary education."

On Friday, lectures will be delivered "on *emulation*, as a motive of exertion in schools," by Rev. Leonard Withington, of Newbury, Mass.; "on *primary education*," by Rev. Gardiner B. Perry, of Bradford, Mass.; and "on *mental philosophy*, applied to instruction," by A. A. Baker, of Andover, Mass.; and a discussion will take place on the importance of *phrenology* to a teacher.

On Saturday, lectures will be delivered on "the best methods of *discipline* for the young," by Rev. John H. Hopkins, Bishop of Vermont; on "the importance of *natural history*, and the modes of pursuing the study," by Dr. J. B. Flint, of Boston; and on "the importance to parents and teachers, of a knowledge of *human physiology*," by Dr. E. Reynolds, of Boston. A discussion will take place on the question—"How may the evils of too long *confinement* in the school-room be prevented?"

On Monday, the 26th, lectures will be delivered on "the *method of Jacotot*," by Geo. W. Green, of East Greenwich, R. I.; on "the best method of teaching the *ancient languages*," by Prof. Alpheus S. Packard, of Bowdoin College, Maine; on "the importance of a knowledge of *ancient art*, to those engaged in the higher departments of classical instruction," by H. R. Cleveland, of Boston; and "on the best modes of teaching *geography*," by W. C. Woodbridge, of Boston. A discussion will take place on the expediency of *bodily punishment* in schools.

On Tuesday, lectures will be delivered "on the mode of teaching *elocution*," by Dr. Jonathan Barber, of Cambridge, Mass.; "on the best mode of teaching *natural philosophy*," by Prof. B. Hale, of Dartmouth College, Hanover, N. H.; and "on the danger of unsafe or useless *innovation*, and the indication of any present tendency to this evil in our country," by E. A. Andrews, late of New-Haven, Conn., now of Boston. The question will then be discussed, "In what way can the American Institute of Instruction do most to advance the cause of education?"

A lecture will be delivered, at such time as may be found most convenient, on the "*new mode* of teaching *music*, compared with the old," by Lowell Mason, Professor in the Boston Academy of Music.

The following subjects for discussion have also been selected by the Directors, and may be called up at any time during the session not otherwise occupied; viz.

The proper *combination* of *oral* and experimental *instruction* and lessons from *text-books*, and the advantages that have been experienced from the different modes in use;

The expediency of awarding *medals*;

The introduction of *manual labor* schools; and

The practicability of having a board of literary gentlemen, not members of the school committee, to conduct examinations in schools.—*N. Y. Observer.*

Libraries in Philadelphia.—From a notice which appeared in a recent number of the Boston Mercantile Journal, stating that the public libraries in that city contained 45,000 volumes, besides about 20,000 in the circulating libraries, and that it was believed Philadelphia contained one good library amounting to 25,000 volumes, we have been induced to ascertain the names of the public libraries in this city, and the number of volumes contained in each as nearly as practicable. We present the following as the result of our inquiries:

		Volumes.
1.	Philadelphia Library,	42,000
2.	Library of the American Philosophical Society,	9000
3.	Library of the Pennsylvania Hospital,	6500
4.	Library of the Academy of Natural Sciences,	5200
5.	Library of the University of Pennsylvania,	2000
6.	Library belonging to the Society of Students,	2000
7.	Library of the Friends in Philadelphia,	2700
8.	Library of the Alms-House, upward of	3000
9.	Library of the Penna. Academy of Fine Arts,	150
10.	Library of the Law Association, upward of	1400
11.	Library of the Medical Society,	600
12.	Library of the College of Physicians,	500
13.	Library of the College of Pharmacy,	500
14.	Library of St. Augustine Church, upward of	3000
15.	Library of the German Society,	4000
16.	Library of the American Sunday School Union,	1800
17.	Library of Foreign Classical Literature and Science,	2800
18.	Library of the Philadelphia Museum,	500
19.	Library of the Athenæum,	6500
20.	Mercantile Library,	4000
21.	Apprentices' Library,	7000
22.	Northern Liberties Library and Reading Room,	2100
23.	Southwark Library,	2200
24.	Kensington Library and Reading Room,	250
25.	Library of the Carpenters' Society,	350
26.	Youth's Library,	1500
	Total,	111,550

Many of the works in these various depôts are scarce, and not easily procured at the present time. The library of the University contains a donation from the unfortunate Louis XVI., made during the Revolutionary War—all of which were printed at the royal printing office, and treat of mathematics, natural history, &c. The library of the Academy of Fine Arts contains a donation from Buonaparte. The libraries of the hospital and alms-house contain the best works on medicine, surgery, and the sciences, while those of the academy of natural sciences and the museum are devoted to natural history and travels. The library of St. Augustine's Church contains, we believe, the only complete copy of the "Fathers" in this country.—*Com. Herald.* *Presbyterian.*

First American Bible.—The following article is furnished by a gentleman of such character and literary habits as gives us much confidence in what he has written. The article to which he refers was published as found in a weekly journal. While it is of little practical importance who printed the first American Bible, it would be gratifying to have the point correctly settled.

In the Extracts of the American Bible Society, No. 54, January, 1833, an edition of the Bible, published at Philadelphia, by Robert Aitken, in 1782, is mentioned as the *first edition* of the Bible in this country. This is a mistake, which it may be well to correct. The Bible in the Massachusetts Indian language, translated by John Elliot, was printed by Samuel Green, at Cambridge, in 1663: and a second edition in 1685. Christopher Sauer, or Sower, printed at Germantown, the Bible in German, in small quarto, in 1743, an edition of about 1000 copies; his son printed a second edition of 2000 copies in 1762: and a third edition of 3000 copies in 1776. A part of this last edition being sold in sheets with other confiscated property, was employed in making cartridges in the revolutionary war. The first Bible printed in the *English* language in America, was printed by Kneeland and Green at Boston, about the year 1742, in small quarto. The edition did not exceed 700 or 800 copies; it was published by Mr. Henchman, a bookseller. In order to avoid a prosecution from those in Great Britain, who published the Bible by a patent from the crown, it had the London imprint of the copy from which it was reprinted, viz. "London: Printed by Mark Baskett, Printer to the King's Most Excellent Majesty." Mr. Thomas, in his history of printing, makes and confirms this statement. The next Bible printed was by Aitken.—(*Monthly Extracts.*)—*Episcopal Watchman.*

Boston Primary Schools.—By the instructers' returns made from the sixty-four Primary Schools in that city, up to August 1st, it appears that there are in these schools 3845 children; viz. 1815 girls, and 2030 boys. The schools are represented as generally in a satisfactory condition.—*Presbyterian.*

Public Executions.—The legislature of Rhode-Island has passed a wise law, by which all executions in that State in future, are ordered to be in the yard of the prison in which the criminal shall be confined, and in presence of the sheriff, his deputy, and of such other person or persons alone as he shall require or permit to attend the execution. We wish some such law might be passed in Pennsylvania, and that the sheriff in each case be required to summon a jury of twenty-four freeholders, who shall report on the due execution of the law in each case, according to the sentence. This would render capital punishment less injurious, more solemn, and more likely to deter from the commission of crimes.—*Philadelphian.*

Slavery.—England is by no means the only soil in Europe, which gives liberty to the slave whose feet may touch it. Austria has carried her philanthropy to the utmost verge of her dominion. "Every slave (says the Austrian decree of the 5th of August, 1826) which steps upon the Austrian soil, or even the deck of an Austrian vessel, becomes free." The law of Prussia, too, so far back as 1784, enacted, that so soon as any strangers, who have slaves with them, or any subject of the Prussian crown, who may purchase slaves in foreign lands and bring them into the country, shall fix their abode within it, slavery instantly ceases and determines.—*Bost, Rec.*

Civil Oaths.—In the British House of Lords, on the second reading of the Duke of Richmond's Quaker's and Moravian's affirmation bill, the Bishop of London took occasion to make some remarks upon the want of solemnity in the administration of oaths in that country; and the unnecessary use of those solemn obligations. The Right Rev. Prelate said that he considered that nine-tenths of the municipal oaths ought to be abolished, and a simple affirmation substituted; he also objected to administering oaths to persons not of age, except in judicial cases, and he gave notice of his intention to direct the attention of Parliament to the subject in the next session. The Lord Chancellor and Lord Bexley fully concurred in the views of the Bishop of London.

The Theatre.—*Lowell*, in Massachusetts, is a large flourishing town, called the *Manchester* of America. A building has been erected in the place for a theatre; but the *Selectmen* of the town have refused to license it; and the people, in town meeting assembled, have supported their civil authorities in their opposition to this school of vice.—*Philadelphian.*

Nevertheless, the men who designed to make gain of it, have gone on, with characterestic impudence, in the face of public opinion and the law.

ACKNOWLEDGMENTS.

EDUCATION AND MISSIONARY SOCIETY.

The Treasurer of the New-York Protestant Episcopal Education and Missionary Society, acknowledges the receipt of the following sums, viz.

1833.	*Missionary Disposable Fund.*	
Aug. 7.	Received from "A Friend to the Missionary Cause," per Mr. Thos. Browning,	$3 00
15.	Received from a friend in the country,	5 00
	" from an officer in the U. S army,	5 00
17.	Received from John H. Moore, Esq., of Brooklyn, per Mr. Thomas N. Stanford,	20 00
		$33 00

Benjamin M. Brown, *Treasurer.*
August 21, 1833.

GENERAL THEOLOGICAL SEMINARY.

The Treasurer of the General Theological Seminary of the Protestant Episcopal Church in the United States, has the pleasure to acknowledge the receipt of the following, viz.

From the Rev. Wm. Shelton, Agent:	
A collection at Medina, Orleans county,	$8 00
A collection at Angelica, Alleghany county,	6 00
From "A Friend to the Seminary," per Mrs. T. Browning,	3 00
From J. H. Moore, Esq., of Brooklyn, per Mr. Thos. N. Stanford,	20 00
A collection in All Saints' Church, Lower Dublin, Penn., remitted by Mr. George Sheets,	20 00
	$57 00

Edward R. Jones, *Treasurer.*
August 20, 1833.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending August 22d, from the following persons, viz:—

Oliver Sheple, *with remit*—Thos. Robinson, *with remit*—Birdsall & Hentley—N. C. Hart—Postmaster, New-Woodstock—A. Beckley, U. S. A., *with remit*—L. H. Young.

Received by the General Protestant Episcopal Sunday School Union.

George, Latimer & Co.—Chas. Simpson.

SLATER'S ORIGINAL DRAUGHT.

Just received, price one dollar, An Original Draught of the Primitive Church, in answer to a Discourse, entitled An Inquiry into the Constitution, Discipline, Unity and Worship of the Primitive Church, that flourished within the first three hundred years after Christ. By Lord Chancellor King.—By a Presbyter of the Church of England.——First American Edition.

For sale at the N. Y. Protestant Episcopal Press, 46 Lumber-street.

PUBLICATION OF THE ASSOCIATE ALUMNI.

Just published, by the New-York Protestant Episcopal Press, price 25 cents, Publication of the Associate Alumni of the General Theological Seminary of the Protestant Episcopal Church in the United States, for the year of our Lord M DCCC XXXIII. Being the Sermon by Rev. Wm. R. Whittingham, and Essay by Rev. Samuel R. Johnson, delivered at the Annual Meeting in June.

FORREST & WYCKOFF'S
COLLEGIATE SCHOOL,
No. 45 Warren-street.

This School will be re-opened on Monday, the 2d of September.

In addition to the Classical, Mathematical, and English Departments, the Principals, during the past year, have organized a Preparatory School; intended for boys between the ages of 6 and 8. This school has been placed under the care of Mr. E. W. Morse, whose time will be devoted to the instruction of his pupils in such studies as are best adapted to their tender age.

SCHOOL
Opposite College Green, 61 Murray-street.

Mrs. John R. Greene & Daughters will re-open their Boarding and Day School on the first Monday in September.

The house is large and convenient, and the situation eligible. All the branches, belonging to a thorough and finished education, are taught; and the best teachers employed in the School.

Lectures on Chemistry, Philosophy, Botany, &c., by an approved instructer.
Music—by Mr. Julius Metz,
French—by M. Michard,
Italian—by M. Michard,
Drawing—by Mr. Goodacre;
Spanish, Latin and Dancing, also taught.

The French language will be spoken in the school-rooms, and in the family. No extra charge of French to boarding scholars, or children in the preparatory school. A lady will be devoted exclusively to the sewing department. Children and young ladies of all ages will be received in the School.

Further particulars may be ascertained from a Circular, on application at 61 Murray-street.

References: Rev. J. M. Wainwright, D. D., Rev. John McVickar, D. D., Rev. Henry Anthon, D. D., Rev. B. C. Cutler, Hon. Albert Gallatin, Dr. J. Kearny Rodgers, J. G. Warren, Esq.

A Young Man of moderate acquirements, who wishes to be useful, may hear of a situation as Teacher of a small select School, pleasantly situated near the city, by applying at this office.

August 17th. 2t.

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* The church has been closed for the last two Sundays for cleansing and painting—some of the teachers are out of town, and the school is dispersed, owing to the room being occupied by the painters' furniture. Notwithstanding these disadvantages, the church was prepared by a few of the teachers for the celebration of the service—the pulpit and desk were dressed in white mourning, and every attention that respect or affection could dictate, was paid to the memory of their once-loved friend.

* Why *will* Protestant writers continue to countenance the usurpations of Rome, by conceding to it this self-assumed and false designation? As well might the adherents of the Pope claim to be called the *Christian* Church as the 'Catholic,' or universal. Could any Protestant be recreant enough to allow the claim? Why, then, by our forgetfulness or carelessness, strengthen the cause of spiritual tyranny and abuse?—*Ed. Chn.*

For the Churchman.

God, our Rock.

2 Samuel xxii. 2, 3, 32, 47.

Yea, Lord! therei s a *Rock*, that towers,
And lifts its brow on high,
Beyond the reach of envious powers,
Which ne'er can venture nigh.

In every care that dims the mind,
When dark temptations press,
Let me on it a shelter find,—
My *Rock:* my Righteousness.

If fickle fortune turn my foe,
And cease its flattering tale;
If favoring breezes cease to blow,
Or fan the expecting sail;

If man conspire my hopes to blast,
Or sickness come, or pain;
And peace and joy have quickly past,
And fail to cheer again:

Teach me to seek for help from Thee,
And ask thy speedy aid;
To look, 'midst suffering, for Thee,
As wounded hart for shade.

By day be Thou my guiding cloud,
To point me out the way;
By night deck'd in a brighter shroud,
Than in the gaudier day.

Then, Lord, amidst the darkest night,
And through the stormiest day,
Be Thou for ever in my sight;
My *Rock!* my Hope! my Stay!

Orion.

Lunenburg, Nova Scotia, July, 1833.

SUNDAY SCHOOLS.

MAINE DIOCESAN SUNDAY SCHOOL.

In the report of the Secretary of this Society, we have remarks which ought to be *read* in every Sunday School connected with our Union. We hope they will at least arrest the attention of all the subscribers to the Churchman. In vain may we look for our Church to prosper, if the institutions framed by the wisdom of her fathers and legislative councils are not supported. For our congregations, or for individuals to form themselves into *auxiliaries* to our General Societies, and to give them no support after the *first year;* not even to recognise or even to seem to wish to perpetuate their membership by making regular annual reports, what is it but in the most marked manner to show we have no faith in the position, "In union there is strength?" And that we care not to exhibit our "Jerusalem as a city that is at unity in itself?"

"The condition of the several schools connected with this Union, as far as can be ascertained, is improving; and they are becoming, we hope, more efficient and useful. We regret that the neglect of our auxiliaries oblige us to present to the General Union a report so barren in interest and detail. At the formation of our Diocesan Union, one of the mutual benefits which we expected to derive from the General Union, and from our auxiliaries, was, that a medium of communication would be formed; by means of which intelligence and encouragement might be continually reciprocated, and a bond of sympathy and co-operation secured, which would give strength, confidence and efficiency to the measures of all those connected by it. Yet it is vain to hope that the end can be attained, unless the means be used, and for this the General and Diocesan Unions must be, in a measure, dependent upon their auxiliaries. 'If the Union is worth preserving at all, it is worth preserving entire;' and the desirable results contemplated at its formation cannot be attained unless every auxiliary should be, not formally but efficiently, an aid in the great work of Sunday School instruction.

The only report which we have received from any auxiliary is that from

TRINITY CHURCH, SACO.

This very flourishing school numbered about *eighty* pupils during the past summer, although the regular average attendance of the pupils was only *fifty-five*. Number of teachers, 12. The ages of the pupils vary from 5 to 19. This school, as is generally the case in this cold climate, was closed from Christmas to Easter.

The older classes study the Bible, assisted in that study by the Union Questions; our younger classes recite from the Church Catechism, Infant School hymns, or any thing else which will interest them. We hold but one session, and that in the afternoon after service. Our school is opened with the Liturgy prepared by Bishop Hobart. The personal interest of the Rector, and the principal members of the parish, in the welfare of the school, are a sufficient guaranty for its continued prosperity and success."

ST. PAUL'S CHURCH, PORTLAND.

"No report. The late Secretary reports to us that, owing to the condition of the parish during the summer past, no effort was made to keep the school together; and as a necessary consequence of indifference and neglect, the pupils strayed elsewhere, and the school was discontinued. The school was re-opened at Easter last, under very favorable auspices, and from the interest manifested by the teachers in the school, much benefit is anticipated. The Catechisms, Nos. 1, 2, and 3, prepared by the Union, are very successfully and profitably used, and we know of no better manuals of instruction than these. The whole school recite from these Catechisms, and have also a short lesson from the Scriptures. Upon these lessons the school is examined from the desk by the Superintendent. He then announces what Festival or Fast occurs during the week, and explains its use and design, and examines the pupils upon the explanation given of the several holydays upon the preceding Sunday. The school is opened and closed with the Liturgy prepared by the late Bishop Hobart.

Number of teachers, 16; the number of pupils is, as yet, only about *fifty*. From the interest now manifested for the success of the school, we cannot but believe that a large and flourishing Sunday School will reward efforts so unitedly and cordially given. A library of about 350 volumes is attached to the school, and is found of much utility."

IMMANUEL CHURCH, WESTBROOK.

"As this school is of recent origin and not yet connected with the Union, we did not receive or expect a report from it. We learn from a member of that parish that the school is a flourishing and interesting one, and as it receives the personal attention of the excellent minister of that place, we cannot but anticipate its constant and successful increase."

CHRIST CHURCH, GARDINER.

"No report.

In conclusion, we would again remark, that we regret that the value of the General Union should be so imperfectly perceived by the auxiliaries in this Diocese. This is the age of concerted and concentrated action, and the benefits resulting from the active co-operation of the several schools in the United States, in this work of Sunday School instruction, we are well assured, would produce far greater effects than any desultory efforts, however great, however promising they appear. No mere external means can be so successfully employed in preserving and extending the blessings of union, as a due observance of those engagements into which every auxiliary Sunday School is supposed to enter. The end of union is the mutual and lasting benefits resulting from mutual advice, assistance, encouragement and co-operation in the noble cause of Sunday School instruction; and how can we ask the blessing of Almighty God upon the end, when we will not use the means?"

RHODE-ISLAND SUNDAY SCHOOL UNION.

Such imperfect returns were made to the Secretary of this Society, that no complete report could be furnished from them. We hope, as we doubt not will be the case, that there will be realized what is said in the conclusion of the statement which has been forwarded to us:

"There are 8 schools in connexion with our Union, auxiliary to the General Society, viz. Trinity, Newport; St. Michael's, Bristol; St. Mark's, Warren; St. John's and Grace, Providence; St. Paul's, Pawtucket; St. James', Wonsochett; St. Paul's, Wichford: in which are 103 teachers; 977 scholars; 1685 books in library.

We intend, in this State, to endeavor to give more life and efficiency to our Union, in future, so that you will be able to obtain more full and correct reports from us."

SUNDAY SCHOOL OF CALVARY CHURCH, HOMER, N. Y.

"Number of scholars, 47; teachers, 9. The library is new, and is not used as a reward.—There are 102 volumes, small and large. No rewards are given. We think it induces children to study from a wrong motive. Eleven copies of the Children's Magazine are taken.

There are two other large Sunday Schools in the village. There are few children but what are members of some Sunday School.

We have quarterly examinations of the Sunday School in presence of the congregation.—The children of the two higher classes meet once during the week for the study of the geography of Palestine, with the map."

ST. PETER'S CHURCH, WASHINGTON, N. C.

"Teachers, 18; scholars, 77; nearly all of whom are constant attendants. Number of volumes of books now belonging to the library, 45.

The managers, superintendents and teachers of this school consist of those who feel it a duty that they owe to their Lord and Master, to improve the talent that is committed to their care; to train up the youthful mind to walk in the path of duty, and give them such religious instructions that their souls may be prepared to meet their God in peace. Delightful employment! in striving to win souls to Christ, by bringing them early into the congregations of Christ's flock, and teaching them to render unto God their humble thanks for his blessing, which is their reasonable service.

Some of the scholars that have received instruction in this school have become members of the Church and communicants, and some have departed this life in the triumphs of faith.

And may the Holy Spirit be with us, and direct us in all our doings, and make us more diligent in the discharge of our duties as faithful stewards, that we may meet, at last, in the kingdom of glory, and join in one everlasting song of praise to the Saviour of sinners."

SUNDAY SCHOOL TEACHERS.

There is something in the very employment of a Sunday School teacher which gives stability to the principles, dignity to the character, and joy to the hearts of those who engage in it. If we appeal to our Christian friends who have long been employed in the duties of this responsible office, they will tell us, that notwithstanding all the self-denial and labor, the trials of patience, and temper, and faith connected with it, they find in it a most precious and most abundant reward. While inculcating the principles of Christian belief upon their youthful charge, they find their own faith confirmed and strengthened. While speaking to them of a Saviour's *love*, it is more richly shed abroad in their own hearts. While urging them to repent and enter upon the path of salvation, their own souls become contrite, and they are prompted to give all diligence to make their own calling and election sure. Even amid their greatest toils and discouragements, conscience utters its approving voice; and when they behold the good seed taking root in the tender soil of an infant's heart, they feel a joy second only to that of the angels of God over sinners brought to repentance.—*Henshaw.*

EDUCATION.

EDUCATION IN NORWAY.

Every parish in Norway, where the locality permits, must have, near the principal church, a regular, or as it is called, *fixed school*, where the children of the lower orders of the people are instructed in reading, combined with intellectual exercises, religion and the history of the Bible, singing from the psalm-book, writing and arithmetic. The parish clerk is the only teacher, and is paid by the revenue of a small farm allowed for his use, by some other income which he receives from his parishioners, and by a small salary from the school fund of the parish, amounting to from $20 to $40. These teachers are appointed by the bishop of the diocese.

The children in the district are all compelled to attend the school from seven to sixteen or seventeen years of age, if the curate thinks it necessary for them to remain so long: and parents who, without sufficient reasons, prevent their children from attending school, are liable to a fine of from 50 cents to $5.

Every year there is a public examination held in the presence of the commissioners of the school, consisting of the clergy, the *Lensman*, a sort of constable, and a certain number of the parishioners. Every parish has its own school fund, formed by the interest of certain sums allowed for these purposes, and vested in landed property, by certain taxes paid by the inhabitants, voluntary contributions, fines, and other accidental revenues.

The proprietor of a mine, iron work, or other manufactory, by which 30 workmen, at least, are regularly employed, is bound to maintain a fixed school on his premises, and pay the teacher.

Beside the fixed school, every parish is divided into a certain number of *ambulatory* school districts, which have each a schoolmaster, who goes from one district to another, remaining a certain time in each place, in order to instruct the children of that neighborhood in the above-mentioned branches. As long as such a teacher instructs in a place, the inhabitants are compelled to give him free lodging, board, and attendance of servants. Besides, he enjoys a salary of $20 to $40 a year, paid out of the parish school fund. They are principally appointed by the clergy of the district. This ambulatory method of instruction is rendered necessary by circumstances; the population in most districts of Norway being spread over a very large surface, so that there cannot be collected, in one place, a sufficient number of children for the establishment of a stationary or fixed school.*

There are in several parts of the country *seminaries for the education of these teachers*, in order to render them capable of their task; and it is the intention of the government to form more seminaries of this description as soon as the funds allowed for public instruction will permit.

At present, there are in Norway, in the country districts, 183 *fixed schools*, in which 13,693 children of both sexes are instructed, and 1610 *ambulatory schools*, with 132,632 children.*—Beside these there are, in the vicinity of towns, 55 *regular schools*, supported by the *citizens*, in which about 600 or 700 children are instructed in the branches before mentioned.—*London Journ. of Ed. Alb. Journ. and Tel.*

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* The circuit or circulating schools, which have so long been known in some parts of Great Britain, especially in Wales and the Scotch highlands, had their origin in similar circumstances. Something similar has recently been proposed for the western and southern portions of the United States. There can be no doubt of their immense importance, when rightly managed, not only to thinly settled countries and states, but even in a dense population like New-England.

* Including a few thousand children of the same ages in higher schools, this is not far from *one* child at school for every *seven* of the whole population. The proportion is equal to that of any European country with which we are acquainted; and as it does not include those under seven years of age, is nearly as great as that of the same ages in New-England and New-York.

DOMESTIC EDUCATION IN ICELAND.

Dr. Henderson, in his work on Iceland, states that though there is but one school in the island, he scarcely ever entered a hut where he did not find individuals capable of talking on topics altogether above the understandings of people of the same cast in other countries of Europe. So much, he adds, for domestic education.—*Albany Journal and Telegraph.*

IN GERMANY.

In Saxony, every parent is compelled to send his children to school from the age of six to fourteen. The superintendent of each village school takes an account of every child, once in three months, who has neglected to attend it, or who has been remiss in attendance; and if no legitimate reason can be given for neglect, he transmits a reprimand to the parent. If that is disregarded by the parent, the *magistrates commit him to prison.*

The statute of Saxe Weimar is little less severe.—Every head of a family is compelled, under a heavy penalty, to send his children to school at six years of age, or *prove that they receive adequate instruction under his own roof.* The result of these measures, arbitrary as they are, is to establish a schoolmaster in every village and hamlet throughout the country.—There is not so much as a secluded corner with a dozen houses in it, without a schoolmaster; and measures are taken to provide for the support at school of the children of those parents who are indigent.—The tax on each pupil is small, however, often not more than 34 cents a year.—*Ibid.*

IN NAPLES.

Normal schools, as they are called, that is, schools for the formation of teachers, are just beginning to take root in Naples. The state of primary education, in this country, is indeed wretched, and we are sorry to say that the Catholic clergy, in whose hands the department of education is, have not exerted themselves in favor of improvement. Nor are the higher institutions in much better condition than the primary schools.—*Ibid.*

DOCTRINAL.

FAITH.

Some rather crude remarks by a correspondent, on "the prayer of faith," furnish occasion to the Vermont Chronicle to give the following clear and correct view of the subject:—

"The faith of miracles" is a reliance on the promise of God, that he would "attend the word with signs following," whenever "signs" should be necessary for "confirming the word;" together with a clear perception of the fact, that a crisis had arrived, which demanded a "sign." It was a reliance on that promise of God, which bade them to look for such interposition in such circumstances. It differed from the faith which every Christian has, not in its nature, but only in its circumstances. They expected to work miracles when miracles were needed, because the word of God taught them to expect it. As miracles are not needed at this day, it is impossible that any one should be led *by Christian faith* to expect them.

"The faith by which the soul is united to Christ" does not consist in being very positive that the soul is united to Christ, but in believing what the Bible says concerning him. It consists in so receiving the truth, that Christ, as the Bible represents him, becomes a reality to our minds, and we feel and act as it is reasonable for us to do, in view of such a Saviour.

"The faith which overcomes the world" does not consist in being very positive that we have overcome the world, or shall overcome it; but in regarding as realities those truths, which enable us to disregard the temptations of the world. It consists in believing that the world ought to be overcome, and that the Bible teaches the right way to overcome it, and that, by following the directions of the Bible, we may overcome it; in so believing these things, that we make the attempt, and persevere in it.

Faith, in all these instances, consists in believing the things which God has taught us,—so believing them, that we feel their power, and are governed by them.

"The faith of prayer" consists in believing what God has taught us concerning prayer; in believing our Saviour's words,—"How much more shall your heavenly Father give his Holy Spirit to them that ask him?" It consists in just what "the Holy Spirit means about crying Abba, Father;" in such views of God, as makes it natural for us to call him Father. This will lead us to regard those things as good and desirable, which God teaches us are good and desirable; and will lead us to go to God and ask for them with confidence.

It can be known, concerning some things, that it will be for our best good to have them. It can be known concerning other things, that the best interests of the kingdom of God will be promoted by them. How far we may, by a humble, teachable disposition, a diligent study of the Bible, by observing the providence of God, and by his Spirit guiding our thoughts, come to have such knowledge, it is impossible to say; but so far as we have it, we can ask for those things with the same faith with which the apostles wrought miracles. If, however, we do not really know, but only *think* we know and are very confident, we may find ourselves deceived.

PRACTICAL.

AFFLICTION, AS A PUNISHMENT, A BLESSING.

If man, as a sinner, merits no clemency, and yet is made to suffer so little in comparison with his deserts, and that little accompanied with so much grace and bounty, is found to be inflicted by infinite wisdom and mercy, devising for his good, he should surely submit, with thankfulness, to his stripes. Will not this supposition admit of vindication? The law of God, which requires holiness of heart and life, was as evidently designed, as it is evidently adapted to secure the perfection and bliss of his creatures, and the severer the penalty of that law, the greater would be their dread of its violation, and the greater, of course, the manifestation of divine care to prevent their degradation and misery. In the curse pronounced upon sinning Adam—in the *mark* and desolate wanderings of his guilty son—in the fire that descended upon the cities of the plain—in the rising waters of a drowning world—in the startling description of the worm that *never dies*, and of the fire that is *never* quenched; God virtually declares, in a voice that should awaken fear and hope together, "As I live, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live." Suppose, for illustration, the penalty to be endured by the transgressor of his law, had been slight, and that he had given no proofs of his purpose to punish the guilty, and the "fear of God," that "flaming sword," that guards the good and awes the evil, that is within us, would be removed, and reckless man would no more "believe and tremble;" but all that is depraved in his nature he would nourish, and so be despoiled of all that is amiable and indicative of good. And this course would end in unutterable misery, though it should not be attended by any positive punishment, because beings such as we should become without restraint, could not dwell in the divine presence, and if we could, it would only make us more miserable; and because also, the nature of sin seems to be such, that if a being indulges in it indefinitely, as to time and measure, he will ultimately settle into perpetual and inconsolable madness and rage, to devour every thing but himself. Such beings could neither be happy in solitude nor in communion with each other.. There must be a cure of the evil of their nature, or they must be miserable, do as they will, and progressively miserable too, though not *punishable* for their actions. In what respect, therefore, does God more clearly consult the happiness of his sinful creatures, than in making the punishment that awaits the impenitent the greatest conceivable; that by the strongest motive which it is possible to present to a rational being, he might induce them to fly "from the wrath to come," and "lay hold on the hope set before them in the Gospel?" And in what is his mercy more clearly manifested than in those events of his providence, which so sublimely display the fearful evil of sin, and the no less fearful and certain miseries with which it is connected; and who can estimate their moral influence in holding together, and in curbing the depraved passions of the successive generations of men?

The same principle of reasoning will apply to all the evils we experience in life. In the insipidity of our pleasures, in the flight of our possessions, in removing the objects of our idolatrous love, in introducing us often by sickness and the loss of friends, to the entry of another world, in all the pains and crosses by which he makes *the way of the transgressor hard*, God is blocking up and hedging with thorns the path to perdition; and in it all his justice and mercy blend in harmony and in proof of his goodness.—Suppose, for illustration, that with his word in our hand, which reveals the guilt of the wicked, and the *certainty* and character of their state beyond the grave, he had, at the same time, so constituted us, and things around us, that we should suffer no remorse, no injuries, no losses in friends, in name, or in estate; and who of us would ever escape from the embrace and love of his earthly portion, since, as things are, and unsatisfying and fugitive as are *all* our enjoyments, we will worship these images, we will gratify these depraved relishes of a good that can never be attained? And shall we, then, complain of our grievances here, by which we are so kindly admonished, to make seasonable provision for another state to which we are ever approaching, and upon which we may be called to enter at any moment. Is it not wise, then, to pursue the greatest good; and kind in God to take off our burdens, and to lift up our heads to the *hills, whence cometh our help?* Is He not kind in mingling bitterness with the pleasures that tend to make us linger, in making false the friends that invite us to unsafe repose, in giving wings to the objects which we attempt to grasp by the way, and which, if taken and retained, would only depress the flight of our spirits to purer and brighter climes? Let us, then, take kindly the "ills flesh is heir to." They are all our friends; they intend us no harm; they shall hasten our footsteps in the path of life; they shall brighten and fashion us as vessels for favored use in the "temple not made with hands." Surely, wisdom and love shine forth in all the proceedings of the Lord! Not our will, but thine, O Father, be done. We would run into evil, but thou dost will our deliverance from it—we would remain in darkness, but thou dost surround us with light—we would be ignorant of the enemy that is in our camps, but thou dost sound the alarm—we would repose in the sleep of sin and delusion, but thou dost disturb it with frightful dreams of coming judgment!—*Rev. H. Hooker. (Pulpit for August.)*

WALKING WITH GOD.

Were we acquainted with the way of intermixing holy thoughts in our ordinary ways, it would keep the heart in a sweet temper all the day long, and have an excellent influence in all our ordinary actions, and holy performances, at those times when we apply ourselves solemnly to them. Our hearts would be near them, not far off to seek and call in, as usually they do, through the neglect of this. This were to walk with God indeed, to go all the day long as in our Father's hand: whereas without this, our praying morning and evening looks but as a formal visit, not delighting in that constant converse which yet is our happiness and honor, and makes all estates sweet. This would refresh us in the hardest labor; as they that carry spices from Arabia are refreshed with the smell of them on their journey, and some observe that it keeps their strength, and frees them from fainting.—*Presbyterian.* *Leighton.*

THE HIDDEN EVIL OF THE HEART.

"There are many outward temptations and provocations, which befal men, and excite or stir them up to evil. These, however, do but open the vessel, and let out what is laid up and stored in it. The root, the rise, the spring of all these things is in the heart. *Temptations and occasions put nothing into a man, but only draw out what was in him before.*"—*Presbyterian.*

DEVOTIONAL.

HEARING AND SPEECH.

"He hath done all things well: he maketh both the deaf to hear, and the dumb to speak."—*Mark* vii. 37.

Better it were for the ears to be ever deaf, than that they should listen with aught of satisfaction to the communing of the wicked. Better that the tongue were for ever tied, than that it should revile, or lie, or swear, than that by any idle word it should utter the irreverence of the heart, or make the hearer to offend. The senses and the faculties God has endued us with are a charge of fearful responsibility. According as here we use them, according to our improvement or neglect of the talent committed to our charge, we shall inherit or be shut out from eternal life. And yet with all the risk of this alternative, the ability to speak and hear, the opportunity of good, are blessings for which we are bound to be most thankful. And the being deaf or dumb, like any other disease of our mortal frame, must be counted for an evil to be deplored, an injury which an enemy has been permitted to inflict. And our Lord, though he might sigh to think how often our senses are abused, was yet, according to his custom, doing all things well, in making both the deaf to hear, and the dumb to speak.

Hence, then, let us direct our thoughts to that opening of the ears and of the mouth which is vouchsafed to ourselves in the Gospel; to the opportunity we enjoy of hearing God's word, the ability we receive to speak his praise. Because we are sons, as St. Paul writes to the Galatians, and in proportion as we are obedient sons, "God hath sent forth the spirit of his Son into our hearts, crying, Abba, Father." (See *Gal.* iv, 6.) So also we may in Christ's words hear God speaking to our souls; "For he whom God hath sent speaketh," as Christ himself tells us, "the words of God." (*John* iii. 34.) And in like manner through Christ also has the soul new sight, that faith which is the sight of things unseen, and which the Father hath given us through the Son. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." (*John* i. 18.) These are privileges most high, things which the prophets and kings of old desired in vain to witness, blessings the possession of which entitles us to be reckoned elect of God, predestinated according to his purpose. Let us then very carefully observe that the greater is the excellency of God's mercies, the more perilous is in us the abuse of them. Let us ask ourselves, as we rejoice in this enlightening of the spiritual sense, 'How can we escape if we neglect so great salvation?' Let us manifest our deep sense of God's goodness in these gifts, not only by the pains we take to improve them in ourselves, but by the zeal with which we publish them among others. For whatever privacy our Lord aimed at in his miracles, whatever silence we may observe as to our own proficiency, we should endeavor always, in spreading abroad the knowledge of salvation, to make others, however deaf, to hear; and force ourselves, however dumb, to speak.—*Girdlestone.*

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